



George Edmund Benbow.



To the Primus
from
George Watson Neish.
July 1921

Complete

STC 11392

Only 3 copies extant in
England:—

- 1 B.M. (imperfect)
- 2 Cambridge University
- 3 Harrowood

Only one copy extant in U.S.A.
(Harvard Univ.)

267

Calculations

PT I A-B in wellos

II woodcut frontispiece &
A-C 9 in 12³

II C10 - H 6 (blank)
in 12³

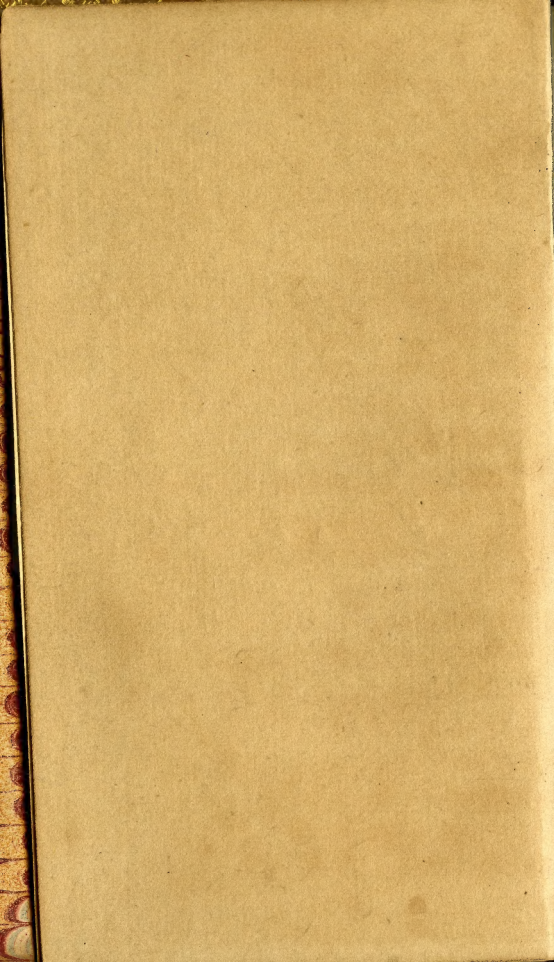
IV woodcut A¹; Title A²;
Text A³ - G⁵

IV Title G⁶
Text G⁷ - L⁵ in 12²

VII Title A¹
Text A² - H⁹

Complete

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Ex Libris
JOHN AND MARTHA DANIELS



Vox Piscis:
OR,
THE
BOOK-FISH

CONTAYNING
Three Treatises which
were found in the belly of
a Cod-fish in Cambridge
Market, on Midsummer
Eve last,

Anno Domini 1626.

LONDON,
Printed for JAMES BOLLE and
ROBERT MILBOURNE.

M.DC.XXVII.

1801

OF

THE

BOOKS

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THE BOOK-FISH.

And why the Book-fish?

IT is the opinion of some, that all kinde of beasts vpon land haue a correspondent or parallell in the sea: whereof some euidence wee haue in particulars; the *Dog-fish*, the *Sea-calse*, the *Porpus* or *Hog-fish*, the *Asse-fish*, called in Latine *Asellus*, and in English commonly called the *Cod-fish*. Nay nature it selfe

there creepeth so high as to resemble mankind in the *Monk-fish*, the *Mereman* and the *Mermaid*; and the very instruments of warre, as vsually in the *Sword-fish*, so extraordinarily in the very shape of shields and bucklers; of which sort some were taken on the coast of England in the sixteenth yeare of King *John*, and were then esteemed *Knight-fish* or *Souldier-fish*.

See Iohn
Stowes
Chron.

If these from outward resemblances of nature and of warre could purchase those names, why may wee not now vpon the not outward but inward, not resemblance, but reall importation of the vtensils of peace, and art, stile one fish by the bur-

burthen he beares, *The Book-*
fish, as ships and boates are
 distinguished by the ware,
 whereby they are fraught?
 I will not vrge this plea so
 farre as to make the whole
 kinde of those fishes to quit
 the dull title of *Sea-asses* or
Codsheads, and in stead there-
 of to commence a new de-
 gree of Learning and Gen-
 try by the booke. I speake
 onely for this one fish *in in-*
diuiduo, my single high de-
 serving Client, who thus
 seasonably made his appea-
 rance in the Vniuersity a-
 gainst the time of Com-
 mencement, and brought
 his Library with him; ho-
 ping that some Student there
 would finde leasure and
 meanes to put him in publick

Register in perpetuam rei memoriam.

And why the speaking Fish? The latine prouerbe is, *Tam mutus quàm piscis*, as dumb as a fish.

I maruaile not (courteous Reader) if thou maruellest at the *voice of the Fish*. But if thou bee pleased to enter into the bowels of the matter, and peruse the ensuing Treatises that lay in the maw of the fish, and marke what they out of the fishes belly speake vnto thee, thou wilt finde the title not so strange as the occasion thereof. The wise Philosopher obseruing the vicissitude of all things, and incredible turnings and variations in humane affairs, auerreth, that it is not unlikely
that

*that many things may fall out
otherwise than in all likelihood
men would have imagined.*


Neither is it strange, considering the condition of these times, that many strange accidents should befall us: For strange finnes are followed by strange iudgements, and strange iudgements vsually vshered in by strange and prodigious signes and presages. To speake nothing of the *Comet* which a few years since with his glaring light dazelled the eies of the sharpest sighted Astronomers in the Christian world; Nor to diue deepe into the reasons of the vnusuall course of the *Thames*, both in regard of time and measure, and doubling the tides within two

A 5 houres,

houres, about two yeares since.

Now whilst wee are employing the characters of the Presse for the publishing of the voice of the Fish, wee heare of letters and characters imprinted, and within these few dayes found in the flesh of a childe of halfe a yeare old in the parish of White-Chappell in the Suburbs of London ; which though at the first they seemed to some to haue beene drawne or imprinted in the infants legge by some art or iugling deuce, yet after the body was taken out of the graue, the characters and letters were still legible, and by rubbing the place with warme water did sensibly dis-

dissolue into bloud. Where-
 by it was euident to all the
 spectators, the bloud former-
 ly settling and congealing in
 that part, had cast it selfe into
 the formes of those letters
 and numeralls, which, as
 neere as could bee imitated,
 are here described, standing
 in one direct line in order as
 they were found in the gar-
 tering place of the chilles
 legge.

↩ 0021  Z

Among these visible acci-
 dents here is presented for
 our learning a *Book* treasured
 vp in a Cabbinet vnusuall for
 such wares. The brieft of
 which euent is this : On
 Mid-

Midsummer Eve last past
1626. a Codfish being
brought to the Fish-market
of Cambridge and there cut
vp, as vsually others are for
sale, in the depth of the
maue of the fish was found
wrapped in a peice of Can-
uase, a booke *in decimo sexto*,
containing in it three treati-
ses bound vp in one; and se-
uerally new reprinted, and
here published vpon that oc-
casion.

The place, where this Fish
was among others caught,
being about the Coasts of
Lin, is called *Lin deeps*, from
whence vsually such fish are
brought into that market.
The Fisherman that caught
it *William Skinner* of Lin, by
whose partners this fish, a-
mongst

mongst others of the same kinde, was brought to *Cambridge Market*, where *Iacco-my Brand* (the wife of *William Brand* one of those partners) selling that fish, did cut off the head, and tooke out the Garbidge: which when shee had throwne by, another woman, casually standing by, espyed in the maw of the fish a peece of canuasse, and taking it vp found the Booke wrapped vp in it, being much soyled, and defaced, and couered ouer with a kinde of slime & congealed matter. This Booke was then and there beheld by many with admiration, and by *Beniamin Prime* the Batchelors Beadle (who also was present at the opening

opening of the fish) was presently carried to the Vice-chancellor of the Vniuersity, who tooke speciall notice thereof, and examined the truth of the particulars before mentioned. Whereupon by *Daniel Boys* a Book-binder, the leaues of the Booke were carefully washed and cleansed, being shewed vnto many both before and after the cleansing thereof. Whereupon diuers letters were written by Scholars of the Vniuersitie to their friends abroad, relating the particulars of this accident whereof themselves were eye-witnesses. And thus much for the fact it selfe.

As for opinion and iudgment

ment heereupon, I cannot strain so farre as to stile such an occurrent by the name of a miracle, but rather rest vpon the rule of *Hierome Zanchius*, who in such accidents hath taught me to distinguish betweene *miranda* and *miracula*. All miracles are maruellous things, but all maruellous things are not miracles. Whatsoever falleth out *præter communem naturæ legem*, besides the common and ordinarie course of nature, is marvellous, yet not miraculous, vnlesse it be *supra naturam*, and in some sort *contra*: aboue, or against nature. So was not this occurrent; & therefore is to bee accounted rather maruellous, than miraculous.

De operibus Dei.

culous. For there is no impossibilitie in nature, nor indeed improbabilitie, that a rauenous fish (such as the Codde is) should deuoure any thing that it meeteth with, in the water.

Histories and daily experience furnish vs with examples in the like kiade. *Polycrates*, a pettie King, and reputed the Minion of Fortune, to make it appeare that no misfortune could fasten vpon him, casteth a Ring set with a most precious Iewell into the Sea, and within a few dayes after recouered it by a fish taken in the Hauen and bought by his Cooke and bowelled in his owne Kitchen. The like fell out in our memorie also: A citizen of

Herodot.
lib. 3.

of *Newcastle* (whose name I take to be *M. Anderson*) talking with a friend of his vpon *Newcastle* bridge, and fingring his Ring, before he was aware let it fall into the Riuer; and was much troubled at the losse of it, till by a fish caught in the Riuer that losse was repaired, and his Ring restored him.

Two or three smal books bound vp in one *in decimo sexto*, were a more likely bait for a fish than a Jewell or gold Ring. And therefore it seemeth most probable, that vpon some wrack this booke lying (perhaps manie years) in the pocket of some man, that was cast away, was swallowed by the Cod, and that it lay for a good space
of

of time in the fishes belly. For the booke was much consumed by lying there, the leather couer being melted and dissolued, and much of the edges of the leaues abated away and consumed, and the rest very thin and brittle, hauing beene deepe parboyled by the heat of the fishes maw, which had undertaken a very hard taske to concoct so tough a morsel, wrapped also in a tougher canuasse coate. By this combate the fish seemeth to haue beene cast into a surfeit or consumption: for his maw being almost eaten thorow by this guest, hee much pined away in his flesh, and abated both in bulke and price, being, before

fore the cutting vp, then
 sold for halfe that which v-
 sually such fish are rated at.
 Which are euident argu-
 ments, that there was no
 trick of fraud in any secret-
 ly conveying the booke into
 the belly of the fish after it
 was taken.

By way of digression I
 craue loaeue of my Reader
 hereto intermingle *granibus*
leuia, seriis iocularia, being
 the flashes of some yongue
 wits in Cambridge, spark-
 ling out, vpon the sight of
 this Sea-monster, by speech
 or Letters to their friends a-
 broad.

*A yongue Scholar (who had
 in a Stationers Shop peeped
 into the Titles of the Ci-
 uill Law) then viewing this*
un-

unconcocted booke in the
 • Codd-fish, made a Quib-
 let thereupon, saying, that
 it might be found in the
 Code, but could neuer be
 entred into the Digest.

Another said or wrote, that
 hee would hereafter neuer
 count it a reproach to be
 called Codfish, seeing that
 fish is now become so lear-
 ned an heluo librorum,
 which signifieth a man of
 much reading, or skilfull in
 many bookes.

Another said that at the
 A^c or Commencement for
 degrees, two things are
 principally expected; good
 learning, and good cheare:
 whereupon this Sea-guest
 against the very time of
 Commencement brought
 his

his bookes to furnish the
one, and his carkasse to make
up the other.

I spare to adde any more,
rather crauing pardon for
this; and hoping that this
ioculary Comment shall not
derogate from the truth, or
serious contemplation of
that, whereto I returne.

The matter of fact thus
laid open, let vs now fish out
the reason, Why those Trea-
tises should bee so strangely
preserued in a liuing dumbe
speaking Library in the sea,
and now after so long time
reuined by the ripping vp of
a dead fish.

It was the Apothegme of
Democritus, Veritas in profun-
do demersa est. The truth lies
drowned in the deepe. If
this

this were euer spoken of the truth, here it was verified; for much precious truth treasured vp in these treatises, was a long time drowned in the *Deepes of Lyn* : But now through a speciall prouidence is emergent & drawne out of the bottome of the Sea.

The Author of these treatises was *Iohn Fritb*, sometime a member of the Vniuersity of Cambridge, and thence for his eminency in learning, translated to be one of *Cardinall woolfies* foundation in Oxford. Where (together with some others thence chosen in with him) he was questioned for Gods truth, then called Heresie, and committed prisoner in a darke

darke Caue, where salt-fish
 was then kept: the strong sa-
 uour whereof infected them
 all, so that some died of that
 distemper; but this Author
 by Gods especiall prouid-
 ence escaped that danger,
 and was translated from that
 Vniuersity to another
 Schoole, namely, to a more
 settled discipline of afflicti-
 on, the Tower of London:
 where, as he remained a pati-
 ent in regard of the persecu-
 tion which hee suffered, so
 did hee also the office of a
 Physitian, in prescribing to
 others preparatiues and re-
 medies in the like case; to
 which end, *Anno Dom. 1532.*
 he thus employed his penne,
 and continuing constant in
 the profession of the true
 faith,

An. natal.
 Elizabeth.
 reg. P. M.

faith, receiued the Crowne
of Martyrdome in the yeare
1533.

The bookes were of great
vse for the instruction and
comfort of others in the like
dangers, in the time of the
first publication of them in
the latter part of the raigne
of King *Hen. 8.* & were much
sought after amidst the blou-
dy stormes raised by *Queene*
Mary : But since in calmer
times they seem to haue slept
in obliuion, and now of late
they haue in some sort runne
the fortune of their Author,
being held in captiuitie in
the sea, and kept in *Jonahs*
prison, the belly of a Fish,
being in danger there to bee
consumed, as the Author
was like to haue perished in
th

the dungeon at Oxford by
the noisome stench of fish.

Shall we think such fruit-
full and comfortable medi-
tations to bee out of season
in these our daies, and in this
our land, because the Crosse
of persecution lyeth not
vpon vs? Though by the
mercy of God there now
blow no windes amongst vs
to kindle the fire of sacrifice
of Martyrs bodies, though
our streetes doe not streame
with the bloud of innocents
massacred for the profession
of the truth, yet during the
obligation and guilt of our
sinnes, wee haue no durable
acquittance or protection
sealed vnto vs from publick
and priuate calamities and
afflictions. Well said Saint

B *Hierome,*

Hiero. ad
Heliad.

Hierom, Thou art deceiued, my brother, thou art deceiued, if thou euer thinkest a Christian in this world free from crosses and afflictions, eyther inward or outward: Tum maxime oppugnaris, si te oppugnari nescis. To imagine that thou art free from temptations and assaults, is the most conquering assault vpon thee. It behooueth vs therefore to be aduised, as by ciuill prouidence to prepare for war in time of peace, so by spirituall prudence in the midst of supposed security, to arme our selues against ghostly dangers which may and doe on euery side besiege vs.

But how can our land and people dreame of security, who

who beare about them the
 wounds and skars of Gods
 scourges and indignation?
 The infectious disease get-
 ting strength from our infe-
 ctious sinnes, hath of late
 pierced so deepe in diuers
 places of this Land, but
 principally in the chiefe
 Citty, that the graue, which
 vsually is esteemed the most
 quiet and vndefeisable free-
 hold of continuance, be-
 came to some least free:
 many dead bodies, if they
 could pleade, might com-
 mence actions against new
 intruders vpon them; many
 houses of the liuing being
 desolate, & of the dead pe-
 stered. And though by
 Gods mercy that scourge is
 beyond expectation ceased

there, yet in some other places of this Land this wound is not wholly cured: And how soone it may fester further who knoweth? The sword of the destroying Angell is seconded by the sword of the enemy, now brandished against vs. The forces of our best friends haue receiued a blow, and the state of Religion lyes a bleeding almost in all parts of Christendome: And can we then thinke the mention of crosses and afflictions vnreasonable? Can wee contemplate them as remote, improbable, and imaginary, like snow in the warmth of summer? Surely, as the Graue is the house of the dead, so ought it to bee the me-

meditation of the liuing:
 and the Crosse is for the
 most part like vnto strong
 physicke, which if it be ta-
 ken suddenly without a pre-
 paratiue, worketh but chur-
 lishly, and rather shaketh
 the foundations of our
 strength, than disburthe-
 neth vs of distempers. The
 Crosse of affliction must
 needes weigh the heauier,
 where no preparation fore-
 layed hath opened the way
 for patience or prevention.

Tiberius Constantine, a
 Christian greek Emperour,
 commanding a marble
 stone to bee digged vp in a
 Church in Rome, found vn-
 der it a Crosse, & vnder that
 Crosse another, and vnder
 it a third, and vnder all,

much treasure. We are like, with this *Constantine*, to meete with crosse, after crosse. And God grant that in the end with him we may finde much treasure, if not vpon earth, yet in heauen. Howsoeuer, if God shal deal more graciously with vs, and take those heauy crosses from vs, which we haue iust cause to feare will come vpon vs, yet these pious meditations vpon the crosse, and consolations against death, and instructions to know our selues, cannot but be of singular vse.

The wine here offered vnto thee, Christian Reader, is the purest iuyce of a grape of the Vine; *Christ Iesus* trode in the wine-press
of

of persecution about an hundred years since. Which being put in a paper vessell, and formerly miscarrying by wracke in the transporting, is now beyond expectation in a strange living vessell brought backe againe to land: no doubt, to the end that it might after long lying hid in store, be anew broached and dispersed abroad, for the refreshing of many thirsty soules; to whom it is like to taste, not the worse, but the better, for the long lying in so salt a cellar, as is the bottome of the sea, wherein, by all probability, it hath beene buried for many yeares. In briebe, there needeth no Iuic garland to commend it.

Perhaps vnto some palats no liquor seemeth desirable, but that which hath a delicious tang of the curiosity of these latter times, both for method and stile. For my part, I say with the words in the Gospell, *Luke 5.39. The old wine is better.* And accordingly contemplating and comparing the deuoute discourses written in our language vpon the breaking forth of the light of reformation, I am farre more deeply taken with the solide simplicity and powerfull spirit, which mee thinkes I finde in the writings of those Confessors and Martyrs, who watered the garden of reformation with their owne bloud in
this

this Land, than with the more elaborate and artificall composures, written more lately in the times of our peace.

Who in reading the letters and ghostly meditations of blessed *Bradford*, *Taylor*, *Philpot*, &c. yea even of other their brethren lesse learned, that wrote and spake with that hand, heart, and breath, which they were most ready to yeeld vp for the testimony of the truth, doth not therein perceiue that liuely warmth of holy zeale, which is able to awake even a dull and sleepey soule? Among which Martyrs, as this worthy *Frith* is one of the first for antiquity,

ty, so well may hee be in the
 formost ranke for comfor-
 table exhortation & found-
 nesse of doctrine. Hee did
 not light his candle at the
 lampe of *Mr. Calvin*, which
 then was not extant, nor of
 great *Luther*, who then was
 but in the beginning of his
 growth.

Let no man therefore dis-
 esteeme these Treatises for
 the plainnesse and simplici-
 ty of stile. How iudici-
 ously is here showne the vse
 of the Crosse among Chri-
 stians, to consist in the due
 preparation for it, and con-
 stant patience vnder it.
 How piously is heere de-
 monstrated that all our
 goodnes comes from God,
 all our sin from our selues.

How

How soundly are we taught
that our Election and Iusti-
fication are of Gods meere
mercy, and not from any
thing foreseene in vs? That
our thankfulnessse to God
is best expressed by kee-
ping his Commandements,
not by Pilgrimages, not by
adoring or adorning of I-
mages. That remission of
sinnes is through Christ on-
ly. That the Spirit of Christ
sustaineth vs against sinne,
so that we are not ouercome
by it. That of our selues
wee can bring nothing to
our account with God, but
debts. That no man can
merit for others. That a
true faithfull man dyes with
assurance of an eternall ha-
bitation in heauen. That
true

true beleeuers doe sinne, yet fall not vtterly away from Christ : with many other sound and most comfortable doctrines.

As the worke commends the Author, so the Author much more the work. When he wrote of the Crosse, hee fought valiantly vnder the Crosse, and according to St. *Hieroms* aduice, *Verba vertit in opera*, he turned his words of patience into the perfect worke of patience. He had the like happinesse to that of *S. Paul*, to bring forth children vnto Christ in his bands : while hee was kept close prisoner in the Tower, by his Letters and Treatises he gained many soules vnto Christ, and among others (which

(which is most obseruable)
hee conuerted one *Rastall* to
the truth, who had formerly
dipped his pen in gall, and
wrote most bitterly both a-
gainst the truth of the Go-
spell, and against the wri-
tings of this prisoner of
Christ, then in bands for the
Gospel. Like a swan he sang
most sweetely before his
death, and foretold both
particularly his owne mar-
tyrdome, and the propaga-
tion of the Gospel through
all England, within twenty
yeares after his death: which
accordingly came to passe in
the raigne of king *Edward*.
Hee was as it were a Prim-
rose in the new-spring of
the Gospel; and though he
wrote in the twi-light be-
tweene

tweene the night of Popery
and the day of Reformati-
on, yet God so enlightned
him, that his Treatise of the
Sacraments, were the can-
dles at which that great
torch *Archbish. Cranmer* was
lighted, as *M. Fox* reporteth.

Behold then, as in an opall
the ioynt lustre of many
gemmes, so in this one Au-
thor the eminent gifts of
many Worthies, the rare
learning of a Doctor, the
noble resolution of a Con-
fessor, the admirable con-
stancie of a Martyr, and the
diuine spirit of a Prophet. I
will adde one flower more
to the garland of his praises
That God by speciall proui-
dence hath thus in a sort re-
uiued him an age after h

de n

death, and that by an vnusu-
all meanes: so that like an-
other *Jonas* hee now speakes
to thee out of the belly of
the Fish.

The Printer to the
Reader.

BECAUSE the ensuing Trea-
tises (as is most probable)
were lost in a wracke at Sea,
I haue thought fit here to
publish a prayer made by a
Diuine in a Sea-tempest and
perill of shipwracke, which
maybe vsfull to all Christians
in time of extreame danger,
but especially to Mariners
and other Sea-travellers.

The Prayer.

MOst glorious God, and
 Soueraigne Lord of
 Sea and Land, *who comman-*
dest the winds and the waues,
and they obey; looke downe,
 wee beseech thee, from thy
 throne on high in the hea-
 uens, vpon thy seruants rea-
 dy to bee swallowed vp in
 the deep. *saue vs, Lord, saue*
vs, wee perish: Our crying
 sins haue awaked the winds,
 and the winds haue enraged
 the seas, and the seas haue
 lift vp their waues, and the
 waues beate furiously vpon
 vs, and euen now threaten
 to ouerwhelme our fraile
 barque, & swallow vs vp in
 a moment. Alas, our hope
 quaieth,

quaieth, and our heart faileth vs, and wee, our liues, and our goods are cast away, if thou, Lord, on the sudden shewest not forth thy mercy and power, rebuking the windes, checking the waues, and calming the sea, to quiet our feares, and comfort our hearts. Wee confesse from the bottome of our hearts, that wee deserue to be cast into the bottomlesse depth, and perish in the waters. Wee haue too long through the whole course of our life run from thee the fountaine of life, and plunged our selues in the gulfe of perdition. Though in this Element destruction be alwaies so neere vnto vs, that euen then
when

when wee thinke our selues
 safest, there is a very small
 distance betweene vs and
 death: yet we forget conti-
 nually to giue thanks vnto
 thee for thy preservation.
 Nay wee prouoke thee to
 withdraw thy hand of pro-
 tection from vs, and to
 drown vs in perdition; being
 euen in the iawes of death,
 we stir not our selues vp to
 pray continually to thee
 the God of our life; though
 we daily see thy wonders in
 the Deepe, yet wee question
 thy omnipotent power, and
 distrust thy prouidence, and
 abuse thy gracious goodnes.
 Wee tremble not to bla-
 spheme thy Name with
 fearefull oathes, and by exe-
 crable curses to call vpon v
 thy

thy horrible iudgements, as
if they were now farre from
vs. We are full of enuy, ma-
lice, strife, and contention;
we surcharge our hearts
with surfeiting and drun-
kenesse, whereby wee en-
danger the life of our bo-
dies & safety of our goods,
but much more the life of
our soules: by quaffing and
carousing we horribly a-
buse that element, whereto
wee haue committed our
liues and goods, not fearing
that thou wilt execute that
thy most vsuall iudgement
of punishing vs with that
wherby we most grieuously
offend. We would not hear
thy still voice in thy Word,
and therefore thou speakest
to vs in a lowd and feare-
full

full manner, in the gusts of
a boisterous winde, and in
the roaring of the waues of
the sea. O Lord, speake to
vs no more by these furious
Heraulds of thy wrath, but
by thine Embassadours of
peace, the Ministers of thy
Word. Let this thy voice
of many waters draw abun-
dance of waters from our
dry eies, euen an inundation
of teares for the sinnes of
our whole life. Let this thy
dreadfull voice, whereby
thou shakest the foundati-
ons of the Deep, strike in vs
a terrour of thy glorious
Majesty, and put vs in mind
of that thy more dreadfull
and thundring voice, where-
with thou wilt shake heauen
and earth, when thou com-
me

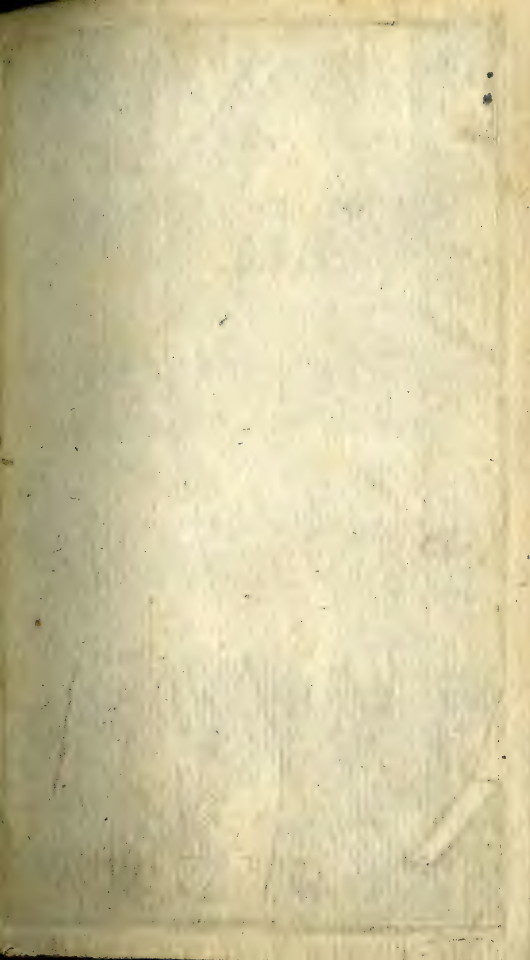
nest in flaming fire, to
 render vengeance to all
 thine enemies. Saue vs wee
 beseech thee then from that
 iudgement of fire, and now
 from this of water; haue
 pittie vpon the liues of so
 many soules. Controule the
 windes and the seas by thy
 Soueraigne power, make vs
 presently see and feele that
 which wee belecue in thy
 Word: *Though the waues of
 the sea are mighty, and rage
 horribly, yet thou that sittest
 on high art mightier.* Or if we
 haue so farre wronged thy
 Mercy, that thou hast al-
 ready decreed to make vs an
 example of thy Iustice: If
 our finnes be so heauy, that
 they sinke vs downe to the
 bottome of the sea, yet let
 not

Psal. 93. 5.

not our soules be swallowed
vp in the gulse of desperati-
on. Let not all the waters of
the Ocean quench thine in-
finite loue, nor extinguish
our Faith and Hope in thee.
Let not, oh let not the deepe
shut vp her mouth vpon our
immortall spirits, but pre-
sently receiue them washed
and cleansed in thy sonnes
bloud. And when at the last
day thou shalt summon all
creatures to giue an account
of thy seruants bodies, and
together with the earth the
sea also shall giue vp her
dead, challenge our whole
bodie and all the member
thereof which were once
written in thy booke, and
incorporated by faith into
thy sonnes mysticall bodie
draw

draw them out of the belly
& bowels of the Leuiathan:
Wash them and change
them, and make them con-
formable to his glorious
body, by that power where-
by thou art able to subdue
euen all things to thy selfe.
To thy self Almighty God,
eternall Father, Sonne and
holy Spirit wee commend
our bodies and spirits, assu-
redly beleeuing that no-
thing can perish that is com-
mitted to thy custodie. *So
be it.*

The first of these is the fact that the
 system is not a simple one. It is a
 complex one, and it is not a simple
 one. It is a complex one, and it is not
 a simple one. It is a complex one, and
 it is not a simple one. It is a complex
 one, and it is not a simple one. It is a
 complex one, and it is not a simple one.



MIRROUR

OF

GLASS TO

know thyself

BEING

A Treatise made by

JOHN R. THOMAS

for the use of

the youth of

London

Printed by J. K. 1722



LONDON

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Milnes, 1822



A

Letter written by
I.F. vnto the Faithfull
Followers of Christs Gos-
pell, whiles he was Prisoner in
the Tower of *London*, for
the word of God.

M.D.XXXII.

*Grace and peace from God
the Father, through our Savi-
our Iesus Christ, bee with all them
that loue the Lord vnfeinedly.
Amen.*



I cannot bee ex-
pressed (Dearly
beloued in the
Lord) what ioy
and comfort it is to my

A 2 heart

John 2.

John 15.

Rom. 12.

John 3.

heart to perceiue how the word of God hath wrought and continually worketh among you : So that I finde no small number walking in the wayes of the Lord, according as hee gaue vs commandement, willingly that wee should loue each other, as he loued vs. Now haue I experience of the Faith which is in you, and can testifie that it is without simulation, that yee loue not in word and tongue onely, but in worke and verity.

What can be more tryall of a faithfull heart, than to aduenture not onely to ayde and succour by the meanes of other (which without danger may not bee admitted vnto vs) but also personally

nally to visit the poore oppressed, and see that nothing bee lacking vnto them, but that they haue both ghostly comfort, and bodily sustenance, notwithstanding the strait inhibition and terrible menacing of these worldly Rulers: euen ready to abide the extreamest jeopardyes that Tyrants can imagine.

This is an euidence that you haue prepared your selues to the Crosse of Christ, according to the counsell of the wise man, which saith: My son, when thou shalt enter into the way of the Lord, prepare thy selfe vnto tribulation. This is an euidence that yee haue cast your accompts,

The first Letter

Luke 14.

and haue wherewith to finish the Tower which yee haue begun to build. And I doubt not but that he which hath begun this worke in you, shall for his glory accomplish the same, euen vnto the comming of the Lord, which shall giue vnto euery man according to his deeds.

Phil. 1.

Rom. 15.

And albeit God of his secret judgements for a time, keepe the Rodde from some of them that ensue his steps, yet let them surely reckon vpon it ; for there is no doubt but all which will liue deuoutly in Christ, must suffer persecution : for whom the Lord loueth hee correcteth, and scourgeth euery childe that hee receiueth :

1. Tim. 3.

ueth : For what childe is that whom the Father chastiseth not? If yee bee not vnder correction, of which we are all partakers, then are ye bastards & not children.

Neuerthelesse, wee may not suppose that our most louing Father should doe that because hee reioyceth in our bloods or punishment, but he doth it for our singular profit, that we may bee partakers of holinesse, & that the remnants of sin, which (through the frailty of our members) rebell against the Spirit and Will, causing our works to goe vnperfectly forwards, and may some del bee suppressed, lest they should subdue vs, and raigne ouer vs, as I

A 4 haue

haue sufficiently declared in
the Epistle of my booke
which intreateth of Purga-
tory, to the which I remit
them that desire to bee fur-
ther instructed in this mat-
ter.

Of these things God hath
giuen mee the speculation
before, and now it hath
pleased him to put in vre
and practice vpon me. I euer
thought and yet doe thinke,
that to walke after Gods
word, would cost mee my
life at one time or another.
And albeit that the Kings
grace should take mee into
his Fauour, and not to suffer
the bloody Edomites to
haue their pleasures vpon
mee, yet will I not thinke
that I am escaped, but that
God

God hath only deferred it for a season, to the intent that I should worke somewhat that he hath appointed mee to doe, and so to vse me to his glory.

And I beseech all the faithfull followers of the Lord to arme themselves with the same supposition, marking themselves with the signe of the Crosse, not *from* the crosse as the superstitious multitude doe, but rather *to* the Crosse, in token that they be euer ready willingly to receiue the Crosse, when it shall please God to lay it vpon them. The day that it cometh not, count it cleare wonne, giuing thanks to the Lord, which hath kept it from

The first Letter

1 Cor. 10

you. And then when it cometh, it shall nothing disdain you : for it is no new thing, but euen that which you haue continually looked for. And doubt not but that God which is faithfull, shall not suffer you to bee tempted aboue that which yee are able to beare, but shall euer send some occasion by the which yee shall stand stedfast, for either hee shall blinde the eyes of your enemies, and diminish their tyrannous power, or else when he hath suffered to do their best, and that the Dragon hath cast a whole floud of waters after you, he shall cause euen the very earth to open her mouth, and swallow them vp. So faithfull is hee

hee and carefull to ease vs
what time the vexation
should be too heavy for vs.

Apoc. 12.

He shall send a *Ioseph* be-
fore you against yee shall
come into *Egipt*, yea, he shall
so prouide for you, that yee
shall haue an hundreth fa-
thers for one, an hun-
dreth mothers for one, an
hundreth houses for one,
and that in this life, as I haue
proued by experience; and
after this life, euerlasting
ioy with Christ our Sa-
uiour.

Mar. 1.

Notwithstanding, sith this
stedfastnesse commeth not
of our selues (for as *S. Au-*
sten saith) there was neuer
man so weake or fraile, no
nor the greatest offender
that euer liued, but that eue-
ry

The first Letter

Rom. 15.

ry man of his owne nature should be as fraile and commit as great enormities, except he were kept from it by the Spirit and power of God. I beseech you brethren in the Lord Iesu Christ, and for the loue of his Spirit, to pray with mee, that we may be vessels to his laud and praise, what time soeuer it pleaseth him to call vpon vs.

Eph. 1.

The Father of glory giue vs the spirit of wisdome, vnderstanding, & knowledge, and lighten the eyes of our minde that wee may know his wayes, praising the Lord eternally. If it please any of our brethren to write vnto vs of any such doubts as peraduenture may be found in


in our bookes, it should be
very acceptable vnto vs, and
as I trust not vnfruitfull for
them. For I will endeavour
my selfe to satisfie them in
all points by Gods grace.
To whom I commit you to
be gouerned, instructed and
defended for euer. *Amen.*

*Iohn Frith the Prisoner of
Iesu Christ, at all times
abiding his pleasure.*


The

In the book of John
we see the witness of
the apostle John to
the Word. For I will
testify that the Word
was with God, and
the Word was God.
For when I came
into the world, I
brought witness, that
the Word has become
flesh.

John 1:1-18
The Word was with
God, and the Word
was God.



The Preface.

 *was desired of a
faithfull friend
(to whom I am
so much bound,
that hee might
lawfully haue commanded me)
that I would make him a lit-
tle Treatise, by the which hee
might be somewhat instructed
to know himselfe, and to giue
God thanks for the benefites
which he hath so abundantly
poured vpon him. This thing
I tooke vpon me very gladly,
partly to fulfill his righteous
request,*

The Preface.

request, which I trust shall be to the great profite of Christs flocke; and partly to declare what I thinke, both of my selfe and of all other.

Herein may all men see, what they haue of themselves, what they haue receiued of God, and how they ought to bestow the talent that is committed vnto them, which if you note well, it will cause you to say with the wise man Solomon, Vniuersa vanitas omnis homo viuens, that is, euery man liuing is nothing but vanity; which also the Prophet David confirmeth, saying, If all men liuing were pondred in one ballance, and vanity hanged in the ballance against them, it should quite weigh them downe, and

Eccle. i.

Psa. 62.

be

The Preface.

be heavier than all they. As for example, if a man praise a very foole, and thinke his wit good and profound, then is that person indeed more foole than the other. And euen so, sith man doth praise and commend riches, honour, beauty, strength, and such other vaine and transitorie things which are but as a dreame, and vaine like a flower in the field when a man should haue most need of them, it followeth well, that he himselfe is more vaine than those things which are but vanity. For if it were possible that thou shouldest haue all these things an hundred yeare continually without any trouble or aduersitie, as neuer man had, yet were it but a vaine dreame if it bee
com-

Eccle. 5.

* Note.

The Preface.

Esai. 90.

compared unto that euerlasting life which is prepared for Christs elect and faithfull followers. So that all flesh is as hay, and all his glory like a flower of the field, the hay is withered, and the flower fallen, but God and his word endure for euer.

Hier. 9.

Therefore let not the wise man reioyce in his wisdom, neither the strong man in his strength, nor the rich in his riches: But he that reioyceth, let him reioyce in the Lord, to whome bee all honour and praise without end. Amen.

I Cor. 1.

let him reioyce in the Lord, to whome bee all honour and praise without end. Amen.



A MIRROVR or Glasse to know thy selfe.

CHAP. I.

*That all goodnesse commeth
of God, and all euill of our
selues.*



He Philosophers
to whom God
had inspired cer-
taine sparkles of
truth, acknow-
ledged that the chiefe point
of

i.
Rom. 2.

Prou. I.

Rom. 8.
Mat. 25.

of wisdom and direction of a mans life was to know himselfe, which sentence the Scripture establisheth so cleerely, that no man may dissent from the truth of the same. For *Salomon* saith, that the feare of the Lord is the beginning of wisdom. Now who can feare the Lord, but onely he that knoweth himselfe, as the Scripture teacheth him: For if I perceiue not the imperfection of my nature, which is subiect vnto corruption, and voide of all stableness: if I perceiue not the vnstableness of my flesh, being prone to all sin, and rebellious to righteousness, and that there dwelleth no goodnesse in me: if I perceiue not the poyson of the

the

the old Serpent, hell and sinne, which lyeth hid within me, vnto which are prepared paines intolerable; I shall haue none occasion to feare God, but rather to aduance my selfe equall with God as *Lucifer*, *Nabuchodonozor*, *Herod*, and such other haue done, which after were sore chastened for their folly.

What hast thou (vain man) wherof thou maist reioyce? For the Scripture testifieth, that euery good and perfect gift comes from aboue from the Father of light, with whom is no transmutation. So that whether they bee outward gifts or inward pertaining either to the body or soule, if they be good, they

Esay. 14.
Dan. 4.
Act. 12.

2.

Rom. 5.

Iaco. 1.

Matth. 6.

Mat. 5.

34

Iacob. 1.

they come from aboue
from the Father of light.
For if thou behold the pro-
portion of thy body, stature
or beauty, thou shalt easily
perceiue that it commeth of
God, euen by the words of
Christ, which exhorteth vs
not to be carefull, for there
is none of vs all, though we
be neuer so carefull, that can
adde one cubit to our sta-
ture, neither make one
white haire or blacke.

And as touching our wis-
dome, eloquence, long life,
victory, glory, and such o-
ther, the Scripture testifieth
that they come of God, and
not of our selues. For St.
James saith, If any man lack
wisdome, let him aske it of
God which giueth it abun-
dantly.

dantly. As it is euident by *Salomon*, which of God desired wisdom to iudge betweene good and euill. And the Lord made him answer, that because hee asked that thing, and not long life, nor riches, nor the destruction of his enemies, but rather wisdom to discerne in iudgement; Behold, I haue giuen vnto thee an heart full of wisdom and vnderstanding, in so much that none before thee hath beene like vnto thee, neither yet after thee shall any bee like vnto thee. And besides that I haue giuen thee riches and glory.

Wisdom

Furthermore, the most glorious gifts concerning our soules, come from God
euen

4.

Morris
myst.

even of his meere mercy
and fauour, which he shew-
eth vs in Christ and for
Christ; As predestination,
election, vocation, and iusti-
fication. And albeit Master
More with his painted Poe-
trie, and craftie conueyance,
doe cast a mist before your
eyes, that you might wan-
der out of the right way,
and endeououring himselfe
to instruct you that God
hath predestinate and chose
vs before the beginning of
the world, because he knew
before that wee should doe
good workes, yet will I set
you vp one candle, which
shall shine so bright, and so
cleerely dispell his mist and
vaine Poetry, that you shall
plainly perceiue him dan-
cing

cing naked in a net, which notwithstanding thinketh himselfe to goe inuisible. And although there bee Scriptures enough, both *Tit. 3.* and *Rom. 11.* to proue the same true, yet will I let that passe, and alledge for me *St. Austen*, which is the candle that I speake of, which shall disclose his juggling, and vtter his ignorance: for Saint *Augustine* saith, Some man will affirme that God did choose vs, because he saw before that we should doe good workes; but Christ saith not so, which saith, Yee haue not chosen me, but I haue chosen you, for (saith he) if he had chosen vs because hee saw before that wee would

B

doe

M. More
dancing
in a net,
thinketh
himselfe
inuisible.

Ioh. 15.

do good works, then should hee also haue seene before that wee should first haue chosen him, which is contrary to the words of Christ, and minde of the Euangelist. Here may you see how euidently *S. Austine* confuteth Master *Mores* poetrie, and openeth his serpentine deceit.

Eph. 2.

Finally *S. Paul* saith, *Eph. 2.* that we are saued through grace, and that commeth not of our selues, it is the gift of God, and commeth not of workes, lest any man should boast himselfe: which words *M. More* might bee ashamed to heare if he were not another *Lucian*, neither regarding God nor man. But *St. Austine* addeth thus
much

much more vnto it : *Non erit gratia vllomodo, nisi fuerit gratuita omni modo*, that is to say, that it can in no wise be grace or fauour except it be alwaies free. And therefore I may conclude, that it is neither of the workes going before, nor of the workes comming after, but onely of the free fauour of God.

And this are wee sure of, that whomsoeuer hee chooseth, them hee faueth of his mercy, and whom hee repelleth, them of his secret and vnsearchable iudgement he condemneth. But why hee chooseth the one and repelleth the other, enquire not (saith St. *Austine*) if thou wilt not erre. In somuch

Rom. II.

that *S. Paul* could not attaine to the knowledge thereof, but cryed out; O the depth of the riches and wisdom of the knowledge of God, how vnsearchable are his iudgements, & how incomprehensible are his wayes? But *M. More* had rather loude to lye and farre to erre, than to let God alone with his secrets, or to acknowledge his ignorance in any thing.

6.

And to bee short, *St. Paul* saith, What hast thou that thou hast not receiued? If thou hast receiued it, why dost thou aduance thy selfe, as though thou haddest not receiued it? So we may conclude, That all goodnesse commeth of God, and all sinne

sinne or mischiefe of our owne poysoned nature. In-
somuch that wee may say
with the Prophet *Daniel*,
Tibi Domine gloria, nobis au-
tem confusio faciei: O Lord,
all glory be vnto thee, and
vnto vs shame and confusi-
on; so that he that reioyceth
may reioyce in the Lord.

1 Cor. 1.

CHAP. II.

For what intent God giueth
giueth vs these gifts, and
that they are rather a
charge and a carefull bur-
then, than any pleasure to
reioyce at.

Like as there are many
members of our body,
and euery member hath his
office appointed vnto him

1.

1 Cor. 11.

* Note.

which he must doe, not for his owne wealth and safeguard only, but for the preservation of the whole body, insomuch that the most honest member must serue the vilest at his necessitie; for if the hand would not serue the slow belly, they should both perish together: euen so hath God appointed his gifts, and distributed them in this world vnto vs (which should be as one body) that euery Nation hath need of other, euery occupation need of another, and euery man need of his neighbour. This is so plaine, that it cannot bee denied; Neuerthelessse, I will more specially touch the matter, because I would haue it so rooted in you,

you, that you might ind-
uour your selues, to fulfill it
towards each other.

If God haue opened the
eyes of thy minde, and haue
giuen thee spirituall wise-
dome through the know-
ledge of his word, boast not
thy selfe of it, but rather
feare and tremble, for a
chargeable office is com-
mitted vnto thee, which (if
thou fulfill it) is like to cost
thee thy life at onetime or
other, with much trouble
and persecution. But if thou
fulfill it not, then shall that
office bee thy damnation.
For *St. Paul* saith, Woe is to
me if I preach not. And by
the Prophet *Exechiel* God
saith, If I say vnto the wic-
ked that hee shall die the

2.

Cor 91.

Eze. 33.

death, and thou shew him not of it, the wicked shall die in his iniquity, but I shall require his blood at thy hand.

3.

But peradventure our Divines would expound these texts onely vpon them that are sent and haue cure of soules. Whereunto I answer, that euery man which hath the light of Gods Word reuelated vnto him, is sent whensoever he seeth necessitie, and hath the cure of his neighbours soule. As for example, If God haue giuen mee my sight, and I perceiue a blinde man going in the way which is ready for lacke of sight to fall into a pit wherein hee were like to perish, then am I bound

bound by Gods commandment to guide him till he be past that jeopardy, or else if he perish therein, where I might haue deliuered him, his blood shall bee required at my hand. And likewise, if I perceiue my neighbour like to perish for lacke of Christs doctrine, then am I bound to instruct him with the knowledge that God hath giuen mee, or else his blood shall bee required at my hand.

Peraduenture they will say, that there is already one appointed to watch the pit, and therefore if any man fall into it hee shall make it good, and that therefore I am discharged and need to take no thought. Where-

4.
Obiecti-
on.

Solution.

unto I answer, I would bee
right glad that it so were.
Notwithstanding, if I per-
ceiue that the watchman be
asleepe, or runne to the Ale-
house to make good cheere,
or gone out of the Coun-
try a whore-hunting, and
through his negligence espy
my neighbour in danger of
the pit, then am I neuerthe-
lesse bound to lead him
from it. I thinke that God
hath sent me at that time to
saue that soule from perish-
ing. And the law of God
and nature bindeth mee
thereto, which chargeth me
to loue my neighbour as my
selfe, and to doe vnto him
as I would be done to. And
I thinke there is no man but
that in this case hee would
haue

Mat. 7.

haue his neighbour to helpe him, and therefore is hee bound to helpe his neighbour if he be in like jeopardy. And euen thus art thou bound to giue good counsell to him that lacketh it, and to distribute whatsoever talent thou hast receiued of God vnto the profit of thy neighbour. Moreouer, besides that yee cannot auoide this my solution; yet I desire you to note how the text it selfe which I alledged doth condemne your vaine obiection, the words are these, *Ezek. 3.* If I say vnto the wicked that hee shall dye the death, and thou shew him not of it, the wicked shall die in his iniquitie, but I shall require his blood of

at thy hand. Marke I pray you, that the Prophet saith not as you obieſt, that hee which should ſhew the wicked his iniquitie and doth not ſo, ſhall periſh only, and the wicked himſelfe to bee ſaued, becauſe his fault was not told him by him which tooke charge to teach him; But contrariwiſe, the wicked ſhall periſh in his iniquitie, (ſaith God by his Prophet *Ezekiel*) and his blood ſhall be required at the hand of him which ſhould haue inſtructed him in the truth.

5.

If God haue giuen thee faith in Chriſts blood, bee not proud of it, but feare, for ſith God hath not ſpared the naturall branches (I meane the Iewes which were

were his elect people) sith
 he spared not the Angels
 that sinned, but hath cast
 them into hell to bee reser-
 ued vnto iudgement: sith
 he spared not the world, but
 ouerwhelmed them with
 waters, deliuering *Noah* the
 Preacher of righteousnesse;
 take heed also lest hee spare
 not thee. Truth it is, that
 where faith is present, no
 sinne can bee imputed, but
 this faith is not in thy po-
 wer, for it is the gift of
 God. And therefore if thou
 be vnkinde, and endeuour
 not thy selfe to walke inno-
 cently, and to bring forth
 the fruits of faith, it is to be
 feared that for thine vn-
 kindnesse God will take it
 from thee, and hyre out his
 Vine-

2 Pet. 2.

1 Cor. 11.

Mat. 3.

Mat. 21.

Mat. 12.

Phi. 3.

2 Pet. 1.

Vineyard to another which shall restore the fruit in due season, and then shall thine end bee worse than thy beginning. Let vs therefore with feare and trembling worke our health, and make stable our vocation and election, mortifying our members and man of sinne, by exercising our selues in Christs precepts, that wee may be the children of our Father that is in heauen, and fellow heires with our Sauiour and brother Christ Iesu.

Mat. 3.

6.

If God haue giuen thee riches, thou maist not think that hee hath committed them vnto thee for thine owne vse onely, but that he hath made thee a Steward ouer

ouer them, to distribute them to the profit of the Countrie: for indeed thou art not the very owner of them, but God is the owner, which saith by the Prophet *Agge*, Gold is mine, and siluer is mine; and hee hath committed them for a season vnto thy hand, to see whether thou wilt be faithfull in distributing this wicked Mammon according to his Commandements. And that it so is, thou maist well note by the Parable of the rich man which was clothed in silke, and fared delicately in this world, and after was buryed in hell, whereupon *St. Gregory* noteth that hee was not damned because hee despoyled any

Agge. 2.

Luc. 16.

any other mans, but because he did not distribute his owne, as the proceſſe of the text doth alſo well declare. Wherefore if wee muſt giue accompts of all that is giuen vs, then haue we little cauſe to glory, but rather to feare and tremble, and to count him moſt happy to whom leaſt is committed. For God to whom theſe accompts muſt be made, cannot bee deluded although the world may be blinded.

7. If God haue giuen thee thy perfect limbs and members, then get thee to ſome occupation, and worke with thine owne hands, that thy members which are whole and perfect, may miniſter to their neceſſitie that lacke their

their members, for that is acceptable in the sight of God; and the contrary detestable, that if thou withdraw thy members from ayding thy neighbours, thou shalt of God bee accounted for a theefe and a murtherer. And therefore I affirme, that all our holy hypocrites and idle bel-lyed Monkes, Canons, and Priests, whether they be regular or secular, if they labour not to preach Gods word are theeues and also murtherers: For they maintaine their strong members in idlenesse, which ought to labour for the profit of their neighbours, that their perfect members might minister vnto the necessitie of them

A peri-
lous thing
for
Monkes
and idle
hypocrites

them that lacke their members: As the light muſt miniſter her fruit of ſight vnto the feet, hands, and other members which lacke it, or elſe are they in icopardie to periſh at euery pit, and the eye guiltie of their deſtruction for withdrawing her office from them.

Eph. 4.

And this may we eſtabliſh by the words of *St. Paul*, which ſaith, Hee that did ſteale, let him ſteale no more, but rather labour with his owne hands, that he may haue to diſtribute to them that lacke. And ſome Doctors doe very well expound it of certaine perſons that walked inordinately, and would not worke themſelues, though they were ſturdie

sturdie lubbers, but liued on other mens charity; which thing the Apostle calleth theft, and exhorteth them to worke with their owne hands, that they may both helpe themselves and others.

And for because some persons which feele themselves griued, because they are guiltie, will not bee content to allow this exposition, I will alledge another text of the wise man which shall not only allow this sentence, but also byte them better; for he saith, *Panis e-*
gentium vita pauperis est, qui
autem defraudat eum homo
sanguinis est: That is to say, the bread of the needy is the life of the poore, and he
 that

8.

Eccle. 34.

that defraudeth him of it, is a murtherer. This text holdeth their noſes ſo hard to the grindſtone, that it cleane diſfigureth their faces. For it proueth our Abbots & ſpirituall poſſeſſionaries double theeues and murtherers, as concerning the body, beſide their murthering of the ſoule for lacke of Gods word, which they will neither preach nor ſuffer any other to doe it purely, but perſecute and put them vnto moſt cruell death: firſt they are theeues and murtherers, becauſe they diſtribute not that which was appointed them by our faithfull forefathers, to the intent it ſhould haue been miniſtered vnto the poore (for then

then they seemed to be very
vertuous) but now they be-
stow it vpon Hawkes,
Houndes, Horses, &c. vpon
gorgious apparell, and deli-
cate fare ; and glad are the
poore when they may get
the scrappes. They may not
haue so much as a pig of
their owne sow, nor scant a
feather of their own Goose:
For he that may dispend
foure or fise thousand mark
a yeare, would thinke it
were too much if hee gaue
twentie nobles of it vnto
the poore, which notwith-
standing are the owners vn-
der God of all together, the
Ministers liuing deduct,
which, as the Apostle saith,
hauing their food and clo-
thes to couer them, ought
there-

I Tim. 6.

therewith to bee content. And thus they defraude the poore of their bread, and so are they theeues (and because this bread is their life) as the foresaid text testifieth; he that defraudeth him of it, is not only a theefe, but also a murtherer.

And when they thinke to bestow it very well, and bestow it in building Palaces of pleasure, yet are they therein much to bee reproued. For as an old Doctor saith, they are in that point worse than the Diuell, for the diuell would haue had that Christ should haue turned stones into bread) which might haue succoured the poore) and these builders turne the bread into stones.

For

For they bestow the good which should bee giuen to the poore for their sustenance, vpon an heape of stones.

But here they will object (as they are neuer without euasions) that if they should distribute it among the poore according as they are bound, within a while all would bee spent, and no good should come of it, nor no man know where it is become, or who fareth the better for it. Whereunto I answer, that indeed yee be too wise for me, for sith yee goe about to correct Christ, and to set him to schoole & learne him what is best, it were but folly for mee to meddle with you. For

Obiecti-
on.

Solution.

Christ

Ecccl. 4.
Esaï. 5.

Christs minde and cōmandement is that wee should distribute it, and not withhold it from them ; and saith by his Prophet, Woe be to them that couple and knit houses together: which I thinke may iustly bee verified vpon you. Neuerthelesse, this dare I say, that if a Bishop which may dispend foure thousand mark, would vnto the poore of his Diocesse distribute every yeere but the one halfe, giuing vnto one man 40. shillings, & lending to another 20. nobles to set vp his Occupation withall, and so giue and lend as hee seeth need, he should within five or six yeares make a flourishing Diocesse. And I thinke ve

ril

rily that his fact should more bee allowed before God, than if he had builded a thousand Abbyes : for Gods cōmandement ought first to be done, and is much more acceptable to him than all the workes that proceed of our imaginations, and foolish phantasies.

Besides that, they are theeues and murtherers, for withdrawing their perfect members from labour, whereby they might minister vnto their neighbours necessitie (I speake of as many as are not occupied about preaching Gods word) for in that they withdraw their members, from succouring their poore neighbours, they are theeues. And
C because

because this succour is called their life, they are mur-
therers for keeping it from
them.

Here our begging Orders
of Friars would thinke to
be exempt, because they
haue not receiued rents to
bee distributed. Notwith-
standing, if wee ponder this
text well, wee shall finde
them condemned as deepe
as the other: For first they
labour no more than the o-
ther, wherefore they are
theeues and murtherers (as
many as preach not the pure
word of God) as the other
were proued before. Be-
sides that, they despoyle the
poore worse than the other:
For they enter into euery
mans house, and with vn-
shamefaced

shamefaced begging poll
 them so neere, that in a man-
 ner they leaue nothing be-
 hinde for the very poore
 which are sicke, lame, crip-
 ple, blinde and maymed.
 For there is not the poorest
 desolate widow, but with
 his faire flattering hee will
 so deceiue her, that hee will
 be sure either of money or
 ware : But deare brethren
 maintaine yee no such mur-
 therers, lest yee be partakers
 of their sinnes, but rather
 follow the counsell of the
 Apostle, which chargeth vs
 in the name of our Lord
 Iesu Christ, that wee with-
 draw our selues from euery
 brother that walketh inor-
 dinately and worketh not;
 and biddeth if he will not

Fryers.

C 2

worke,

: Theſſ.

worke, he should not eate.

Now, if they obieſt that they liue in contemplation and studie of Scripture, and ſay that they ought not to be let from that holy work; for Chriſt ſaid that *Mary* had choſen the beſt part which ſhould not bee taken from her :

II.

Thereunto may I make the ſame anſwer which that holy Father and Abbot St. *Sylvan* made. This *Sylvan* was an Abbot an holy man, hauing many Monkes vnder him, whom hee cauſed after their prayers (which were nothing ſo long as our Monkes vſe now adayes, which thinke for their many words to be heard, as did the Pharifees whom Chriſt rebuked)

rebuked) hee caused them I
say to labour for their li-
uings according to the
minde of *Paul*. And vpon
a time there came a religi-
ous man to his Abbey, and
when he saw his Monkes
working, he asked the Ab-
bot why hee so vsed them,
and why they gaue not
themselues wholly to con-
templation, seeing that *Ma-
ry* had chosen the best part.
The Abbot made few
words, but gaue this Monke
abooke, and sent him into
a Sell to bee there occupi-
ed in study and contempla-
tion. And at dinner time
the Abbot called all his
Monkes to meat, and let
him sit in contemplation.
After noone when he began

to waxe very hungry, hee came out againe to the Abbot *Silvane*, and asked whether his Monkes had not yet dyned; and hee answered yes. And why called you not me, quoth the Monke, to dine with them? Verily, said the Abbot I thought you had beene all spirituall, and had needed no meat. Nay, quoth the Monke, I am not so spirituall, nor so feruent in contemplation, but that I must needs eat. Verily, said the Abbot, then must you also needs worke, for *Mary* had need of *Martha*. When the Monke heard that, hee repented and fell to worke as the other did: and I would to God that this answer would cause our religious

gious euen so to doe, and to fall to worke, that they might succour their needy neighbours.

And as touching their study in Scripture, *S. Austine* saith, How shalt thou better learne to vnderstand the Scripture, than by going about to fulfill that thou there readest? and if thou goe about to fulfill it, saith he, then must thou worke with thy hands; for that doth *S. Paul* teach thee. Of this I haue compyled an whole booke, which if God haue appointed me to finish it and set it forth, shall be a rule of more perfection vnto our religious, than any that they haue vsed this hundred yeare.

CHHP. III.

The conclusion of this Treatise, that no flesh should reioyce, but feare and tremble in all gifts that hee receiveth.

1.

NOW maist thou perceiue that no man liueth but he may feare and tremble, and most hee may feare to whom most is committed, for of him shall much be required, and is much bound to thank God for all things. For of our selues haue wee nought but sin and vanitie, but through his gracious fauour haue we all goodnesse and bee that we bee. And sith all our goodnesse commeth of him,
we

we must againe be thankfull vnto him and keepe his commandements. For else wee may feare lest hee take his gifts from vs, and then shall we receiue the greater damnation.

If thou haue receiued the knowledge of his word, giue him thanks and bee a faithfull minister thereof: for else he shall deliuer thee vnto thine owne phantasticall iinaginations, and cast thee headlong into an heape of heresies which shall bring thee into vtter destruction.

If hee giue thee faith in his word, giue him thanks, and bring forth the fruites thereof in due season, for else hee will take it away

from thee, and send thee into finall desperation.

If hee giue thee riches, then giue him thanks, and distribute them according to Gods commandement, or else he shall take them from thee (if hee loue thee) either by theeues, by water, by death of thy cattell, by blasting thy fruites, or such other scourges, to cause thee to loue him, because hee would alienate thine heart from them: this I say he will doe, if he loue thee, to make thee put thine whole trust in him, and not in these transitory things. But if hee hate thee, then will he send thee great prosperitie, and increase them plenteously, and giue thee thy heauen in
this

Esai. 5.
Hic. 70

Hic. 2.

this world vnto thine euer-
lasting damnation in the life
to come, and therfore feare,
and take good heed whiles
thou hast leysure.

2.

If thou aske me what his
honour, praise and thanks
are? I answer, that his ho-
nour, praise and thanks is
nothing else but the fulfil-
ling of his commande-
ments. If thou aske mee
what his commandements
are as touching the bestow-
ing of thy goods? I answer,
his commandements are
that thou bestow them in
the workes of mercy, and
that shall hee lay to thy
charge at the day of judge-
ment. Hee shall aske you
whether you haue fed the
hungry, and giuen drinke to
the

thirsty, and not whether you haue builded Abbeyes or Chauntries. He shall aske you whether you haue harboured the harbourlesse, and cloathed the naked, and not whether you haue guiled Images, or giuen Cupes to Churches. Hee shall aske you whether you haue visited the sick, and gone to the prisoners, and not whether you haue gone a Pilgrimage to *Walsingham* or *Canterbury*. And this I affirme vnto thee, that if thou build a thousand Cloysters, and giue as many Cups and Chalice to Churches, and visitest all the Pilgrimages in the world, and espiest and seest a poore man whom thou mightest helpe, perishing

thing for lack of one groate,
all these things whereon
thou hast bestowed so much
mony, shall not bee able to
helpe thee. Therefore take
good heed, and say not but
that ye be warned.

If God haue giuen thee
thy perfect limbes & mem-
bers, then giue him thanks
and vse them to the taming
of thy body, and profit of
thy neighbour; for else if
God loue thee, he will send
thee some maim or mis-
chiefe, and take them from
thee, that thy negligence
and owne vsing of them be
not so extreameley imputed
vnto thee. But if hee hate
thee, hee shall keepe them
whole and sound for thee,
that the not vsing of them
may

3.

may be to thy greater damnation. Therefore beware & feare, giuing him thanks according to his commandements : for wee are his creatures, and are much bound to him, that he hath giuen to vs our perfect members : for it is better for vs to haue our limbes, and to worke with them distributing to others, than that others should distribute vnto vs. For it is a more holy thing to giue than to take, yet wee are much bound vnto him, although hee hath made vs imperfect & mutilate. For we were in his hands (as we are yet) & hee hath done with vs whatſoeuer had pleased him, euen to haue made vs the vile creatur

A&2.

Hic. 13.

creatures vpon earth.

I haue read of a shepheard
which keeping his sheepe in
the field, espied a foule
Toade, and when hee had
well marked her, and com-
pared her shape and nature
vnto himselfe and his na-
ture, he fell a weeping, and
cryed out pittiously. At the
last came a Bishop by, ry-
ding right royally: and
when he saw the shepheard
so sore lamenting, hee rey-
ned his horse and asked him
the cause of his great wai-
ling. Then answered the
shepheard, Verily sir, I weep
for mine vnkindnesse to-
wards Almighty God: for
I haue giuen thanks to God
for many things, but yet
was I neuer so kinde since I
was

was borne, as to thanke him for this one thing. What is that, said the Bishop? Sir, quoth he, see you not this foule Toade? yes quoth the Bishop, what is that to the purpose? Verily, said the Shepheard, it is the creature of God as well as I am, and God might haue made mee euen such a foule and vnreasonable beast as this is, if it had pleased him, and yet he hath not done so, but of his mercy and goodnesse hee hath made mee a reasonable creature, after his owne shape and likenesse, and yet was I neuer so kinde as to thanke him that he hath not made me so vile a creature: which thing I greatly bewaile, & mine vnkindnesse causeth

causeth me now thus to
weepe: with that the Bishop
departed, and I trust lear-
ned to doe thereafter. And
I beseech God that wee may
so doe, and be the faithfull
followers of our Sauour
Iesu Christ, to whom
be praise, honour,
and glory for
euer.

A M E N.

* *
*

A

3
A BRIEF E
Instruction,
TO TEACH A
person willingly to die,
and not to feare
death.

Osee. Chap. 13.

O Death, I will bee thy death.

O Hell, I will be thy end.

1 Cor. 15.

Death is consumed into victory.

Death where is thy sting?

Hell where is thy victory?

LONDON.


Printed for I.B. and R.M.

1 6 2 7.

A BRIEF
Instruction

TO TEACH A
young child
to read
and
write

By
JOHN
WILKINSON
Author of
"The Art of Teaching"
and
"The Art of Learning"
LONDON
Printed for A. A. and C. A.
1797



The Preface.

WHen the onely eternall and Almighty God had created, & made heauen & earth, and all manner of beasts, hee created also man after his owne Image, Adam and Eue, and set them in Paradise, thereto dwell and liue immortal, to know their Creator and Maker, to serue and honour him.

But man was disobedient unto God his Creator, hee despised and transgressed his
command-

commandement, and committed sinne before his eyes. And therefore was he deiected and cast out of Paradise, and put in this world, which was now unto him no Paradise of pleasure, but a vale of teares and miserie, wherein hee must live in labouring, and get his living with the sweate of his body, being subiect unto all misery, and yet at the last must needs die before hee can returne unto his Maker, from whence hee came: and so by sinne death is come into the world, and that unto all men, insomuch, that no man liueth without sinne; and it is provided that man shall once die, and after death commeth iudgement, as saith St. Paul.

Wee know then that this is the

Rom. 5.

Heb. 9.

the will and ordinance of God upon vs, and therefore ought wee meekly and diligently to obey vnto this prouision of God, to the intent, that by such a corporall death ioyfully taken, wee may bee assured; and that wee obtaine not againe (by a new disobedience in resisting to die bodily) the death of the soule: Euen as by the disobedience of Adam, wee haue obtained and were brought to the death of the body.

For this cause should a Christian man dispose himselfe to bee obedient vnto God in this his ordinance, willingly and with a good heart to waite and receiue this temporall death in what time soeuer it doth come vnto vs, bee it in
our

The Preface.

Mat. II.

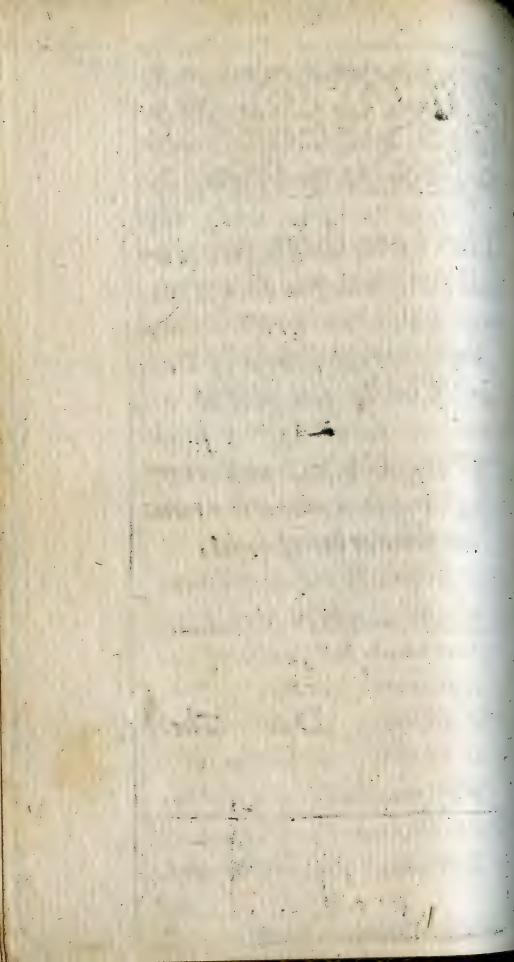
our youth, or in our old age,
or else in the midst of our
life, knowing that wee doe
change it for a life that is a
thousand fold better, and
that is God himselfe and none
other, which doth send vs
death, either by sicknesses or
some other meanes: And that
he which suffereth not a Spar-
row to light on the ground
without his power and plea-
sure, will not then suffer any
Christian man which beleee-
ueth and trusteth in him, to
bee sicke or to die, but it is
his singular will and ordi-
nance, (as hee saith in the
tenth chapter of Mathew)
Yee are better than many
Sparrows, for if I doe this to
Sparowes, how much more
then shall I doe for you? As
it

Mat. IO.

it is also said, Sapiientiæ 12.
God taketh great care for vs,
and disposeth all things accor-
ding vnto his godly will.

Now to come vnto this
glad minde to die, is euery
man instructed in this Trea-
tise here after written, and
how he may obtaine it of God,
which onely can giue it vs:
For, as Saint Iames saith,
euery good gift, and euery
perfect gift commeth downe
from the Father of light.

D There





There are three principall Articles, which are an occasion for to draw vs backe, that we should not dye ioyfully, and with a good will.

THe first and principall is sinne, where the conscience is not quiet.

The second is the iudgement of God, where wee must giue an account both of our words and workes.

The third is Ignorance, which is, that wee know not whether we shall goe after our death; and of this commeth a common saying, It were

an easie thing to dye, if one
 did know whither hee
 should goe after he is dead.
 These three points will we
 with Gods helpe speake
 more of hereafter.

The first Article.



He first is sinne,
 which alwayes
 biteth & gnaw-
 eth our con-
 sciences with
 great thought, that we haue
 not sufficiently satisfied for
 our sinnes, fearing lest they
 be not forgiuen, for because
 that we haue no feeling in
 our selues, nor outward
 knowledge to certifie vs
 that they bee pardoned vs.
 And

And therefore runne wee euer before hand crying, and greatly desiring to prolong our death, and to liue longer, trusting to doe yet many moe good workes, by the which we may perceiue and know, that we haue satisfied and obtained remission of our sinnes; wherefore (as it is to be iudged) a great part of Christian people haue desired to satisfie for their sinnes, and to obtaine pardon, as it appeareth by them, that at the making of their testaments, ordaine a certaine number of Masses to be sung for them. And some there haue beene that haue founded Abbeyes and Monasteries, with other houses of religion, to the

D 3 intent

Men seek
to be sa-
ued by o-
ther then
Christ.

intent that they would bee partakers of the good deeds of Monkes, Friers, and Priests, of their abstinence and fasting, of their doctrine and merits, for to supply the negligence of their owne workes, by such good deeds and merits of other men.

2.

And it is greatly to be lamented, that so many Christian people are now so euill instructed and taught, that they are ignorant and know not that they ought only to seek and search their health, remission and satisfaction of their sinnes, at the workes and merits of Iesu Christ, and not at their owne good deeds, neither at the workes or deedes of any other man.

man; as *Isay* the Prophet
saith, in the person of God,
I haue pressed the Wine-
presse (saith he) alone, and
of the people was there no
man with mee. Now yet
though it bee so that Iesus
Christ hath satisfied for vs,
and hath obtained for vs
the remission of all our sins,
yet therefore ought no man
to thinke that wee for our
parts should doe no workes.

Wee should alwayes bee
diligent to doe good works,
to exercise and increase in
vs daily both faith and cha-
rity, flying sinne, crucifying
and resisting the euill con-
cupiscences of our flesh, and
mortifying them all our life
long, and to watch diligent-
ly, that the diuell, the world,

Esay 63.

3.

nor the flesh doe not seduce vs, praying vnto God faithfully, and without ceasing for his helpe; and not for our selues onely, but also for our Christian brethren and sisters: wee should also help and succour our neighbours in all things which are needfull vnto them, as well in body as in soule, euen as Iesus Christ hath ayded vs, and done his good workes, not for himselfe, but for vs.

But in any wise wee must take heed that we doe none of all these aforesaid things for to haue health, or for to haue remission of our sins, or for to satisfie for our offences, for this appertaineth onely vnto the workes and
merits

merits of our Sauour Iesus Christ, and to his bitter passion and death : Therefore vnto him must wee ascribe the remission and satisfaction of all our finnes. And for that ought wee to loue him, all our life long, to honour him, to serue him, and to giue him thanks, the which (as saith *St. Iohn*) loued vs first : in the which and by the which dearly beloued Sonne, God the Father had loued vs; and in him (I meane in Christ Iesu) through his blood we haue redemption, that is to say, remission of our finnes (as saith *St. Paul*) according to the riches of his grace. This thing doth Saint *Paul* and all the holy Scripture de-

A cause to
loue
Christ.

Iohn 2.

Iohn 1.

clare abundantly vnto vs, both in the old, and also in the new Testament, affirming that Iesus Christ is the Lambe of God which was offered for vs, and hath only put away the sinnes of the world: of the which if it please God we will somewhat declare.

4.
Esa. 43.

And first wee will begin with the Prophet *Esay*, which (speaking in the person of God) saith, I am, I am the same (saith the Lord) which putteth away your sinnes for mine owne sake, and will remember your iniquities no more. Also it is spoken by the Prophet *Osee*, saying, Out of the power of death (saith the Lord) I shall deliuer them, and

and from death will redeem them. And againe in another place God saith by his Prophet *Esay*; I am the Lord, and without mee there is no Sauour. It is also spoken by the Apostle in his Epistle to *Timothy*; This is a true saying (saith he) and of all men worthy to be receiued, That Iesus Christ came into the world to saue sinners. And againe, the Prophet *Esay* saith, speaking still in the person of God: Am not I the Lord? and there is no God but I; A iust God, and there is none saueth but I. Also it is said in the Acts of the Apostles; This man (meaning Christ) is the stone refused of the builders, which is made

Esa. 43.

1. Tim. 1.

Esa. 45.

Act. 4.

made the chiefe corner-stone, neyther is there health in any other, nor yet any name giuen to men wherein we must be saued.

5.

Now yee must know, that faith and confidence in the Word of God, doth bring vs vnto this knowledge of Gods promises, to the which wee ought onely to giue heede, and by a strong faith cleaue fast, and in no wise flee from them. Wilt thou then know whether thy finnes be forgiuen, and pardoned thee or no? thou oughtest not to belecue me, though it were so that I promised thee they were pardoned thee; neyther yet also a thousand men with me, how holy so euer they bee: yea,

yea, and though it were so that they would, or could giue vnto thee all their holinesse, merits, and good workes, and would promise to giue their soule in gage for thine, yet oughtest thou not to beleeeue them, neyther yet to desire in thy minde any such things; for that is none other but the denying of Iesus Christ and of his merits. But thou must resort to the Word of God, and there heare the forgiuenesse of thy sinnes; for first it is necessary, that the pure and sincere Word of God be declared vnto thee, and his promises in the holy Scripture shewed vnto thee.

And then afterward must
thou

thou wholly consent vnto them with thine heart that the Word of God is true, & that he will not faile of his promises ; but will fulfill the vnto thee to the vtmost point : If it be so that thou canst finde in thine heart vnfainedly to belecue in him, that he is the God of mercy and righteousness, then maiest thou by this meanes quiet and comfort thy conscience, beleeuing that God which by his Word hath so said and promised, hee is faithfull, iust, and cannot lye : yea, and that hee is also able to performe all that he hath promised.

7.

And if it be so, that thou canst not so soone belecue after the hearing of Gods Word,

Word, then must thou diligently pray vnto God to giue thee faith; for it is hee onely that can giue thee this faith, as saith our Sauour Christ: No man can come to me (saith hee) that is, no man can beleeue in mee, except my Father which sent mee doe draw him: Pray therfore with a good heart, and no doubt of it, hee will surely heare thee in time conuenient; he hath promised; and will not faile but keepe his promise: Pray (saith hee) and yee shall obtaine your desire.

But before that thou canst obtaine remission of thy sins, there must certaine tokens precede and go before; that is, to acknowledge thy selfe

Ioh. 6.

Cease not to pray if thou canst not beleeue at the first.

Signes
preceding
damnati-
on of sin-
ners.

selfe a great and puissant sin-
ner : and therefore to re-
pent, and be vnfainedly sor-
ry in thine heart ; conside-
ring how wretched that sin
had made thee. And then to
haue a full purpose and will
in thee, neuer more to sinne
(by the grace of God) but
to take another way in kee-
ping of the Law of God,
and obseruing of his will
and pleasure. And then at a
certaine time if it be so, that
thou bee altered and turned
in thy heart vnto God and
his Word (which thou ey-
ther hearest or readest) and
that thine heart repent ear-
nestly of thy finnes (as is
said afore) then hast thou a
very good beginning. See
that thou cast not that from
thee,

thee, but pray vnto the Lord diligently, that he will pre-serue thee still in such a good minde : And look that thou exercisethy selfe more and more vpon his comfortable promise, and by such meanes without faile; thou shalt obtaine remission of thy sins.

And if it be so, that thou canst not so soon beleeeue or bee assured that thou hast forgiuenesse of thy sins, yet despaire not; but hold thy selfe firme and stedfast, put thy trust in his Word, and he will giue it thee in a conuenient time (as is before said) for many times our sins bee pardoned and forgotten with God, and yet he giueth vs not so quickly the grace
to

9.

to feele it; Hee keepeth it yet hid from vs, to the intent that we should pray the more diligently, and because that hee will proue the faith that wee haue toward him, and to see whether wee will be stedfast and not doubt in his Word and Promise, although for a season hee doe prolong and deferre it.

10.

Mat. 3.

And euen so did our Sauiour begin his preaching, as wee finde in the Gospell; The time (saith he) is come, the Kingdome of God draweth nigh, doe penance, or repent and beleue the Gospell: which is as much to say, as, Amend your selues, take another life, and beleue these ioyful tidings, so shall yee all bee forgiven,

and

and your finnes forgotten,
for this word *Euangelion*
(that is to say) Gospell, is a
Greeke word, and is as
much to say, as good ty-
dings or a ioyfull message.

What the
Gospell
is.

It was surely ioyfull
newes, and glad tydings,
when word came into the
world, that the time was
come, in the which was
borne the true Messias, and
hee came that was looked
for so many thousand years,
and waited for of many
Prophets; the which glad
tydings hee did bring him-
selfe into the world, that
sinners & Publicans which
belceued, were deliuered
from their finnes, Hell was
broken, Heauen was ope-
ned, Death was iudged, the
Diuell

Diuell vanquished, and the pure kingdome of God at hand.

II.

These ioyfull tydings did he confirme by maruellous signes and miracles here vpon the earth, sealing them with his bitter passion and death, which was himselfe only the perfect sacrifice for the sinnes of the world, to reconcile afterward eternally vnto his heauenly Father, the generation of mankinde, which before was vtterly lost. In such wise hath he reconciled vs, that whensoever a sinner cometh to receiue this ioyfull newes, and beleeueth vnfeignedly, turning himselfe from his euill living, all his offences are pardoned him and

and forgotten, and all his finnes are laid vpon the Lambes backe; for hee it is that was an offering and sacrifice for them, and hath borne them with his crosse, paying all himselfe, and making full satisfaction for them.

And of good right doth our Lord name here this time of grace, to bee the kingdome of God, in the which time such a grace is plenty, and giuen to man, that sinners lost and damned, may euery houre returne to God, and be receiued vnto such a sure and certaine grace, hauing pardon of all their finnes and misdeeds, for all are forgotten, man is made the sonne
of

12.

of God, heire with Iesus Christ, and of the kingdome euerlasting.

And that this is true by the will and promise of the Almighty Creator, one may shew cleerely by the holy Scripture: Notwithstanding we will but only shew a few places for to declare that sinne should let vs no more to desire for to die ioyfully.

Esai. 14.

First, God saith in *Isay*, I haue sworne by mine own selfe, that the word of righteousness and truth shall goe forth of my mouth, and it shall not returne vnto me againe in vaine. *Jeremy* also, in the person of God saith, I will watch vpon my word, for to fulfill and accomplish it. Also *St. Paul* saith,

Iere. 1.

faith, Iesus Christ remaineth alwayes faithfull, and cannot deny himselfe. And in many other places hee saith the same.

2 Ti. 2.

Last of all, if thou wilt obtaine any thing of God, or bee at peace with him, thou must count him Almighty and true, and alwayes where thou findest his Word and his promise, that thou be surely certified and doubt nothing, but that it must needs come to passe, euen as his word hath said; And there shall neuer bee any fault or delusion on his part. Now there remaineth no more, but that thou hold him not for a lyer, nor count his words false.

13.

Above all things thou must

must giue him this honour, that hee hath power to performe all things that he promifeth, and that hee cannot lye; for what thing canst thou aske or obtaine of God, whom thou holdest for a lyer? And what other thing is it then to hold him for a lyer, when thou hearest his pure word (which commeth out of his mouth) spoken vnto thee, and thou beleeuest not that it shall come so to passe vnto thee as it promifeth?

14.

And for this cause search thy conscience before all things diligently, how great a sinne this vnbeleefe and mistrusting of God is in thee, that thou holdest him for a lyer, that thou canst

no

not establisth thy selfe, and
belecue his words that are
so cleere ; acknowledge
therefore, and lament this
desperation so great in thee,
that thou art so slow, so dull,
and so farre without all vn-
derstanding and wit, that
thou canst not belecue God
himselſe, and that thou hol-
dest eternall veritie for a
fable and a lye.

Pray with the Father of
him that was possessed with
an euill spirit, saying, Ma-
ster succour mine vnbeliefe:
pray, I say, and cease not,
and hee shall giue it thee, he
can neither lye nor deceiue
any man. And hold this
thing alwayes for truth and
stedfastnesse, that whereſo-
euer thou findest (in the ho-

Mat. 9.

E

ly

ly Scripture) the promise of God, that keepe and hold, euen as sure as it were in thine hand. Sooner shall heauen and earth perish, than that Gods word should not come to passe and be accomplished vpon them that surely trust in it.

15

Then after that thou hast giuen this honour vnto God, that thou staggerest nothing at his word and promises, but that thou holdest them for very truth; consider his sayings and sweet promises, which it hath pleased him to promise vs, and thou shalt finde them so many, yea, and so godly, that thou shalt bee comforted, and haue such consolation on all sides, that thou

thou shalt not feare death,
nor the diuell, neither any
thing in heauen, earth, or hel.
Of the which promises we
will here note some places
of the Scripture to our pur-
pose, for to shew thee a mean
to search further, and if thou
seeke with a true heart, and
intent, then shalt thou finde
what is promised thee.

First, our Sauour saith,
The Sonne of man is not
come to damne the Soule
of man, but for to saue it.
He saith also in another
place, The Sonne of man is
come to giue his life for the
redemption of many men:
he speaketh also manifestly
in the Gospell of *Iohn* these
words; God the Father hath
not sent his Sonne to iudge

15.

Luke 2.

Luk. 9.

Mat. 10.

Iohn 3.

the world, but to the intent that the world might be saued by him.

Now, what is this to say, saue and not iudge, but to be deliuered from death and damnation, whereas we were bond to sinne: for sin is the death and damnation of the soule.

17.

Now hee cannot saue vs, except that sinne be first put out of vs, for as long as sin abideth in vs, so long abideth death and damnation. The Scripture saith therefore, that for this cause appeared the Sonne of God, to loose the workes of the diuell, &c. Seeing then it is so, that Iesus Christ is come into this world for to take away sinnes, and loose the workes

Sinne is
damnation.

John 3.

workes of the diuell, seeing this (I say) is his intent and message, and the intent of Iesus Christ cannot faile, for his message (as ye know well) abideth euer firme and true; then hath he without doubt, put away sinne and damnation, from all them that trust constantly in him, and beleue that it is euen so.

Rom. 3.

But this commeth by him onely, of his pure grace and mercy, by the benefites and merits of him selfe, which is our only Sauour, without any other meane or merit, for hee only is the Lambe of God, which hath taken away the sins of the world: euen as *Peter* said vnto the Iewes, in the fourth chapter

13.

Acts 4.

Luk. 24.

of the Acts; There is no health in any other, neither is there any other name given vnto men, whereby they might bee saved, but only the name of Iesus Christ: he saith also himselfe after that he was risen from death vnto his Disciples, It must needs bee (said) that Christ suffered death, and that he rose againe the third day; and that repentance and remission of sinnes bee preached in his name to all Nations, and to all the Gentiles: These are very comfortable words and sayings, spoken of God himselfe, which is the eternall verity, therefore should wee set them in the deepest of our hearts, and trust stedfastly to them. Also,

Also, Saint *Paul* in the second chapter to the Colossians saith, God hath quickened vs with Iesus Christ, pardoning vs all our sinnes, and hath put out the obligation made against vs in the Law written, and that hath hee taken out of the way, and hath fastened it on his crosse.

Col. I.

What meaneth he by this? but that Iesus Christ hath put away the obligation of our debt, that is to say, that we ought for our sinnes, and hath taken it away with him on the Crosse, and paied bitterly for it; the which also is with vs, and will succour vs, in case that we will beleue his word, and that wee can esteeme his bitter

passion, and his merits so mighty, and of so great value, that it is able to obtaine for vs these afore-said things.

19.

The prayer of our Saviour Iesus Christ, which prayed vnto his heauenly Father, is heard, and abideth heard for euermore, when hee prayed thus, with many other words; O heauenly Father, I pray not onely for these my Disciples, but for all those that by them shall belecue on my name; wherefore this toucheth euery one of vs, so farre as wee can beleue it and conceiue it into our hearts.

Iohn 7.

Aa. 10.

Also St. Peter in the tenth chapter of the Acts of the Apostles,

Apostles, saith, Iesus Christ hath commanded vs to preach and witnesse vnto the people, that he is ordained a Iudge of the quicke and dead. And of him saith *Peter* thus much more, All the Prophets beare witnesse, that through his Name, all they that beleue in him, shall receiue remission of their finnes. *St. Paul* saith moreouer, Him which knew no sinne, God hath made sinne, for our sakes, that we by his meanes, should bee that righteousness which before God is allowed.

2 Cor. 5.

Behold the Iustice and Righteousnesse, which God demandeth and requireth, for he requireth none other righteousness or goodnes,

Gods
righteous-
nesse.

than only that which abideth, and trusteth surely vpon the righteousnesse and merits of Iesus Christ, not regarding or knowing the righteousnesse or iustification that many doe seeke in their owne workes.

Rom. 3.

Yee haue it also euen likewise in the third chapter to the Romans, Wee know that whatsoeuer the law saith, it saith it to them which are vnder the law, because that our mouthes might be stopped, and all the world bee subdued vnto God: because that by the deedes of the law, no flesh shall be iustified in the sight of God; for by the Law commeth the knowledge of sinne: Now verily is the righte-

righteousnesse that com-
meth of God, declared
without the fulfilling of the
Law, hauing witnesse yet of
the Law and of all the Pro-
phets. The righteousnesse
saith he, no doubt, which is
good before God, commeth
by the faith of Iesus Christ
vnto all, and vpon all them
that belecue, for there is no
difference: All haue sinned
and lacke the praise, that is,
of value before God, but
are iustified freely by his
grace, through the redemp-
tion that is in Iesus Christ,
whom God hath made a
seate of his mercy through
faith in his blood.

Wilt thou haue a thing
more cleerely spoken? Saith
he not plainely that wee are
iustified

iustified without our merits? euermore affirming it to be only by the merits of Iesus Christ, by the rich redemption that hath beene made by him and in him: What is this to be iustified, but to bee deliuered and made quit of sinne? for sinne and righteousnesse are contrary the one to the other, and they cannot bee one nigh another. If I bee righteous or good, I am deliuered from sinne, and am made righteous by the iustification which before God is allowed, as is aforesaid.

20.

Can one neuer make vs beleue that our finnes bee forgiuen vs, in such wise, that they in our departing will

will no more trouble our conscience, and draw vs backe from a ioyfull will to die: for when sinne is put away, and wee bee iustified through Iesus Christ, what can death doe? But no man ought to vnderstand by this, when I say that sinne is put away, and that I am deliuered from sinne by the righteousness of faith; that I doe meane by this, that there is no more in vs, or that sinne remaineth no more in vs. Truly sinne remaineth alwayes in vs, but not so that it can damne vs; I say, that in a Christian man the roote of sinne, the euill motion and inclination to sin, and rancour, and malice abideth not strong
in

Sinne abideth in vs, but not so that it can damne vs.

in him, but departeth neuer wholly from vs, vntill that our filthy flesh be dead, but I say, that they cannot damne vs, for so much as wee are in Iesus Christ, and fight against the remnant and dregges of sinne, although that wee doe wauer sometime, perceiuing and feeling that we be mightily assayled by the tentations of the flesh. And I say not these things of my selfe, but Saint *Paul* saith euen the same, There is no damnation to them that are in Christ (saith hee) which walke not after the flesh, but after the spirit.

Rom. 8.

Then there abideth in vs alwayes, the residue and motion to sinne, which would

would increase daily more largely, but wee should not giue him the bridle, nor let him grow; that euill motion must wee make subiect vnto vs, and breake him of his purpose, walking (as Saint *Paul* saith) after the spirit, and not after the flesh, and then there is no damnation in vs, for we are iustified by the faith of Iesus Christ, and deliuered from sinne, that is to say, from all sins which might condemne vs. Neuerthelesse there abideth alway in vs the roote and remnant of sinne, as is said, Against the which we must fight and resist all our liues long.

But the victory remaineth to our head Iesus Christ, by the

Rom. 8.

2 I.

the law of his holy Spirit, which maketh vs liuely in him, and hath made vs free from the power of sinne and death, in such wise, that wee should no more feare, either death or sin, through Iesus Christ, which hath vanquished and ouercome them both, to our great profite, and hath reconciled vs eternally vnto his Father, the which (as our deare Father also) cannot but deale mercifully with vs for the loue of our Sauiour Iesus Christ his wel-beloued Sonne, and by this meanes to put away all our sinnes, as though wee neuer had committed nor done them. Euen so doth he promise vs by the Prophet,

Micha

Michaiab, God is a God
that will shew vs grace and
mercy, and will turne him-
selfe towards vs, and will
put away our iniquities, and
will cast our sinnes into the
bottome of the Sea.

Mich. 7.

Behold these comfortable
sayings, for they bee cer-
taine, sure, true, and immu-
table, yea, and the words
spoken and come forth
from the euerlasting verity:
Wherefore what should
now let vs, but that wee
should be willing to die, if
wee can thus belecue that
wee are made iust, good and
righteous only by the me-
rit of Iesus Christ, and that
our trespasses are by him
and in him taken away, that
they can now no more
damne

damne vs, as is before
said.

I Cor. 15.

And what remaineth
now, but that wee should
threaten death, and not be
affraid of it, saying with
Saint *Paul*, O death where
is thy sting? O hell where
is thy victory? yea, wee
should yet be more desirous
of death, as of a thing
which maketh vs an end of
all our miserie, of the resi-
due and dregges of sinne,
which is deeply grafted in
vs, and would faine grow
ouer our heads, if we looke
not well to our selues, and
hold it subiect vnto vs, and
restraine it through our
head Iesus Christ, by whom
we doe altogether.

This is enough against the
first

first point, that is to say, against sinne and the gnawing of our conscience, and from the desire of corporall death, the which is now to vs no more death: but through the death of our Saniour, it is made vnto vs an entrance and beginning of an eternall life. And for a conclusion, all the holy Scripture is full of such like promises of God; and hee that cannot satisfie or content himselfe with these places here alleaged, hee may search further and find many more.

The

The second Article.

I.

THe second Article that doth withdraw vs from a glad will to dye, is the iudgement of God, where we must giue accounts both of our deedes and words in the day of iudgement, or when wee dye; as saith our Sauour Christ: Of euerie idle word that they haue spoken, they shall giue account at the day of iudgement. Also *S. Paul* saith, We must all appeare before Iesus Christ, to the entent that euerie one of vs receiue according to the workes of our body, whether they be good or bad. *S. Paul* saith more.

Mat. 12.

2. Cor. 5.

moreouer, wee shall bee all
present before the seate of
Iesus Christ, and euery one
shall giue account for him-
selfe.

By the which words it
appeareth plainely, that wee
may giue account of our
words and deeds. And these
words do appeare to be ve-
ry difficult, and giue vs great
feare; and without doubt,
they be rigorous and feare-
full for a sinnefull consci-
ence to beare: for, they are
the pure words of God
which shall eternally be ac-
complished. And for this
cause, when we behold our
selues well, considering our
words and workes, and be-
ginning to thinke of the ac-
count which wee must giue
and

Psal. 19.

and render, wee finde none
 other thing in vs than sinne
 and wretchednesse, hypo-
 crisie and vanity, both be-
 fore and behinde. And
 moreouer besides this, wee
 know not halfe the malice
 and infirmity that is in vs;
 and the Prophet *David* did
 complaine and pray piti-
 fully, saying: O Lord, who
 perceiueth his sins: cleanse
 mee from mine vnknowne
 iniquities.

For these and such like
 words of God we flie back-
 ward, fearing greatly such a
 terrible account and Iudge,
 desiring euermore to haue
 our life prolonged; princi-
 pally, because it is written,
 That in the sight of God no
 man shall bee found inno-

cent.

cent or faultlesse. The
which thing also *David* fea-
ring, said in his prayer : O
Lord, enter not into iudge-
ment with thy seruant; for
no man liuing shal be found
righteous in thy sight. Like-
wise the holy Prophet *Esay*;
O Lord (saith he), we are all
made vncleane, and all our
righteousnesse is as a cloath
which is araid or soiled
with the flowres of a wo-
man.

Psal. 124.

Considering these and
such other like Scriptures,
and regarding the ground
of our heart, and afterward
comming to remember the
accounts that we shall giue,
we are wauering, doubtfull,
heauy, and troubled in our
heart and conscience; and
prin -

principally, when this account seemeth to bee nigh, yea, and at our doore, and that death beginneth to threaten vs by some great sicknesse; therefore desire wee to liue longer, hoping to make great amends for our finnes, and to merit yet much more than wee haue done aforetimes, and then shall our conscience be better disposed to yeeld these accounts.

2.

And in this manner are many people sore abused; for there was neuer man so holy, that was able to render or giue such accounts by exterior outward workes before God. Thou shalt do thy workes, and art bound to doc them, not after the
flesh,

flesh, but after the spirit, to
 tame and crucifie in the
 Crosse with Iesu Christ our
 head, sinnefull rebellious
 flesh, or else wee shall bee
 none of his members, and
 haue no part with him.

But by these meanes yee
 shall not make your recko-
 ning cleere, but are bound
 yet with great debts, and
 shall come behinde hand
 well nigh ten thousand
 pounds: For ye heard what
 the Prophet *Esa*y saith here
 before, that all our righte-
 ousnesse, that is to say, all
 our good workes are before
 God as filth, yea, or soiled
 cloath with the flowres of
 a woman. Remember well
 the words of our Sauour
 Christ; When yee haue
 as F done

Mat. 18.

Esa. 64.

Luk. 17.

done all things (saith hee)
that are commanded you,
yet say, wee are vnprofita-
ble seruants.

Consider now how nigh
thou hast done all things
that is commanded thee,
and looke how much thou
lackest in accomplishing all
that is commanded thee,
and so much art thou worse
than an vnprofitable ser-
uant. Now the very truth
is, that thou hast not done
the hundreth part of that
which was commanded
thee. What name then shall
one giue? there is no name
euill enough for thee: where
become then thy good
workes or thy merits, the
which thou thinkest to ga-
ther together for to come
and

and to giue thy accompts?
wherein also thou puttest
thy trust, desiring to haue
thy life prolonged, that
thou maist yet doe moe.

Consider how farre wide
thou art now, and know for
certaine, that by no manner
of workes that thou canst
doe, thou shalt bee able to
render and performe these
accompts, nor no man that
is borne vpon the earth,
how vertuously soeuer that
hee hath liued. The long
life that thou requirest, and
to be healed of thy sick-
nesse, cannot obtaine thee
this. Then is this yet all
one thing, and peraduenture
worse; yea, though thou
shouldest liue longer, for
the longer we liue, the more

3.

and more increase the tale
and number of our finnes
and iniquities.

It was surely the diuell
that did first bring this say-
ing into the earth, The lon-
ger wee liue, the more wee
merit, yet saith he truth, and
lyeth neuer a whit, for wee
doe merit indeed, but it is
hell, where as hee would vn-
der the colour of holinesse,
that (as long as the breath is
in vs) wee flye backe from
God, and dye in great resi-
stance and disobedience of
God. And hee doth lead vs
and draw vs vnto such a
great sinne, specially in our
end, to the intent that wee
should haue this great sinne
of false merit, besides the
feare of our accompt. And
this

this sinne was neuer known
at any time, for it was coue-
red vnder the shadow of
goodnesse and vertue to
merit still more and more.
Sathans meaning was, that
we should merit hell, but
wee looked euermore for
heauen by our merits.

Shew me, wherein are yee
amended since your last
sicknesse, when yee thought
that yee should haue dyed?
yee are now ten times
worse, haue yee not well
merited? for a conclusion,
the longer that we liue, the
more wee doe offend God,
and the sooner that wee die,
so much the sooner doe we
cease to displease God.
Therefore exercise thy selfe
in the faith vpon the word

of God, for there are none exterior or outward works, that can either satisfie that mighty Iudge, or quiet thine owne conscience.

4.

Thou being falsely deceived, and abused, maist well comfort thy selfe, or suffer thy selfe to take consolation vpon thine owne workes, or other mens merits, so long as thou liuest here in this world, and also at thy departing, yea, and vnto the very death (as there be many that dye now-a-dayes, God giue them knowledge in Christ) but such a consolation shall not comfort, or guide thee long: it shall not bring thee at all before the Iudge. The Iudge Iesus Christ knoweth none other merit,

Note.

merit, but his owne merit,
which hee hath merited vp-
on the Crosse, and a stedfast
faith and confidence in his
word only, as is aforesaid.
Thy consolation must come
of that, for it is a thing
which will neuer leaue thee,
but will goe with thee be-
fore the Iudge, will answer
for thee, and will neuer suf-
fer thee to bee confounded.
As saith Saint *Paul*, Who-
soever belecueth on Christ
shall not bee ashamed. Of
this (if it please God) yee
shall yet heare more, and al-
so how and to whom yee
shall giue your accompts.
Now must wee vnderstand
that God in the holy Scrip-
ture speaketh vnto vs of ma-
ny things, and layeth them

Rom. 10.

sometime before our eyes,
speaking only according to
his wrath and iustice. And
again, sometime hee spea-
keth vnto vs according to
his great grace and mercy,
hee filleth vs a cup of sower
Wine, and afterward hee
giueth vs a taste of the most
sweet and dulcet Wine, hee
hurteth and healeth, hee
bringeth also into hell, yea,
euen his very elect,, but hee
leaueth them not there, hee
draweth them from thence
out againe: If thou hast
found here a taste of bitter
Wine, search further, and
thou shalt finde againe a
draught of the most swee-
test Wine that is possible to
be had.

Hee hath by these Scrip-
tures

tures alledged here before,
giuen thee great feare and
dread, and hath almost cast
thee into hell by the meanes
of these terrible accompts
which hee demandeth of
thee, but seeke further in
the word of God, and there
shalt thou finde how gently
and fauourably he draweth
thee out againe.

Note first of all, how
sweetly and louingly hee
callethe thee to him, when he
saith, Come vnto me all ye
that are laden or griued
with any burthen, and I
shall refresh you. Art thou
now laden and in feare, for
these great accompts that
thou shalt giue before God,
and knowest thou no coun-
sell nor helpe? come hard-

5.

Mat. xi.

ly vnto mee, how small or
poore a sinner, how great or
wicked a trespasser soeuer
thou be, come vnto me and
spare not: I fly not away
from thee, for I am come,
and sent for such peoples
sakes, I will ease you, I shall
giue you rest and quiet-
nesse.

But thou maist not rest in
any other thing, nor seeke
any comfort in any other
man: thou maist not seeke
nor looke after any other
consolation or succour in
heauen or in earth, but one-
ly in me. I am a iealous lo-
uer, I will be thy only com-
fort, thine only health, re-
fuge and consolation, for I
haue the power only to bee
all this vnto thee, yea, and
it

it is my will so for to bee,
and very much hath it cost
me to shew thee that it is
euen so.

To come then to the ac-
compts which wee must
giue, we ought to know that
wee haue none other thing
to bring with vs, than debts
and trespasses, being tenne
thousand pounds behinde
hand, and not one farthing
to pay, for wee haue not
kept one cōmandement as
wee ought to doe, where-
with wee might pay our
Lord. And as touching this,
we will see somewhat what
the Law requireth of vs.

First of all our Almighty
God and Creator comman-
ded in the old Testament
vnto the Children of Israel,
Yee

6.

Mat. 18.

Deut. 18.

ye shall bee perfect, and without spot with your Lord your God: hee said also, Be yee holy, for I am holy. Christ also commandeth in the Gospell, and saith, Be yee perfect, as your heavenly Father is perfect.

Mat. 18.

Mat. 22.

The principall and great cōmandement is this, Thou shalt loue thy Lord God aboue all things, with all thy heart, with all thy soule, & with all thy might. Shew me, who dare say that hee hath kept and obserued this commandement? truly there is no person vpon the earth that can doe this, with all the power that he hath; It is not, neither was it euer in the power of man to doe this. It is not possible also

also for the Law it selfe to
giue man strength to doe
the Law, although it doth
command it: For as *St. Paul*
saith, the Law bringeth no-
thing to perfection, neither
doth it giue any power or
perfection vnto man, to ac-
complish the commande-
ments after such a manner
as it commandeth them.

But by the Law commeth
the knowledge of sinne,
that is to say, by the Law
we know first what is sinne,
and so by this means be our
workes and imperfections
shewed and declared vnto
vs. And the Law wrought
in vs all sinne, in such wise,
that when wee know our
sinne first of all, then are we
the more desirous and gree-
dy

Rom. 7.

dy to doe euill, for the Law doth forbid and prohibite vs that thing which we did before, euen after our owne appetites without any resisting or forbidding of the Law.

Therefore, as *St. Paul* saith, moreouer the Law stirreth vp in vs the wrath of God. I denie then that through it wee should come to any perfection, for that thing did waite for another time. It was of necessitie that Iesus Christ himselfe should doe that thing first in vs and with vs. This was his work, to iustifie vs and to giue vs perfection, this was the cause of his comming. As for the Law, it wrought his office in vs. It vttered
finne

sinne, and made it to bee knowne, and so by this meanes increased sinne in vs, to the intent that the grace of Iesus Christ might finde somewhat to doe; which thing if the Law could haue done, then dyed our Sauour Christ in vaine, as saith *St. Paul.*

Gal. 2.

Euen likewise is it of vs with the aforesaid great and chiefe Commandement, which is to loue God aboute all things, with all our heart, with all our soule, with all our might. The which declareth plainly, that all our minde, all our might, all our heart, all our soule and reason, should neither doe nor thinke any other thing, but to haue God

Mat. 22.

God in remembrance only, and euermore to consider and beare in minde his loue, his benefits, his grace, his glory, his honour and kindnesse. Which thing it is not possible for any man vpon earth to do, with all the power he hath, after the mind of the Commandement.

Likewise is it of the other Cōmandement, which is to loue our neighbour; yea, and that so well as our selfe. Shew me now (if ye can) who is hee that in all things doth to his neighbour as hee would bee done to, and giueth him, lendeth him, assisteth, and aideth him in all his necessities, euen as hee would that his neighbour should doe vnto

No man
keepeth
the Com-
mande-
ments as
hee ought
to doe.

to him in like case? Who is
hee in the world, that with
all his humane possibility
or strength is able for to do
man that ioy on the earth?
and therefore *S. Paul* saith
true, All the world is made
debtor vnto God. So that
there is none outward Saint,
no holy or vertuous Phari-
see (which thinketh or stu-
dieth to keepe the Law as
nigh as is possible outward-
ly) that can accomplish or
fulfill any thing at all be-
fore God: For they behold
not the minde of the Law.

Can such a Pharisee (think
yee) satisfie or please God
with such outward deedes?
No truly; they must needes
be debtors vnto God, as is
afore said. And thus are all
our

Rom. 3.

our righteousnesses and good deedes found, as it were a soiled or filthy cloath defiled with the flowres of a woman.

8.

But these men that wee last intreated of, which after such manner doe and muster their gay glittering workes outwardly, are the most perillous and worst to helpe ; for they reckon not themselues for sinners, but contrariwise they beleeue that they haue great merits : yea and morcouer, that they lacke nothing, insomuch that they may part with some of their good deedes to others. Where shall a man finde now any, that after he knoweth this commandement, doth the outward

ward worke thereof onely,
for the loue of God and of
his neighbour : and then
doth not hee fulfill the Law
or Commandement : for
hee doth not this thing of a
pure and a willing heart on-
ly for the loue of God. No,
hee seeketh more his owne
profit therein, or else hee
doth it to obtaine heauen,
or for feare of hell. And (to
bee short) in all things that
he doth or leaueth vndone
after the doctrin of the out-
ward Law, hee hath respect
to heauen or to hell, and
doth it not purely for the
loue of God.

Now, God requireth, and
will haue the heart with the
Law, and is not satisfied in
the outward worke without
the

the heart; hee will that the heart doe it, and that purely, and onely for the loue of him. Now, no man can de-
ceiue him; therefore he re-
gardeth principally the
ground and bottome of our
heart. And this is the inten-
tion both of the Law and
the Law-maker also.

Who is hee now that can
doe this with all the power
that he hath? of a truth no
other power: yet sinners,
they thinke they shall yeeld
none other accounts, than
to bring thither the residue
of their merits, which were
not bestowed on other men,
and for them to bee crow-
ned. God giue them know-
ledge, and lighten their
hearts, that they may see
their

heir mad blindnesse.

For to giue these accounts then, there is but onely one counsell, that is, that we dispose our selues (so long as wee are in this present life) to liue according to the Law of God as nigh as wee can, and diligently to seeke after God and his Word in the holy Scripture, and to exercise our selues continually in this loue of God and of our neighbour. And when wee haue done all the best that we can, that then wee doe yet knowledge and confesse, that wee are much worse than vnprofitable seruants, and that wee haue not done the one halfe, no not the hundreth part of that which is commanded vs; insomuch as wee see that

9.

Luk. 17.

that of a truth it is euen so.

10.

Let vs not then aduance our power, neither esteeme our merits or workes any thing worth, nor yet any other mens, whether they be in heauen or earth, but only to trust to the merits and workes of our Sauour Iesus Christ, our onely Mediatour. And, to hold vs steadfastly through faith vnto him, turne to him with a free courage and sure confidence, & to lay on his back all our accounts, with all our debts and trespasses; for vnto this thing hee was ordained, prepared, and eternally provided of his heauenly Father, to take and beare our sins vpon him, and to answer for them.

For

For (as saith S. Paul) Iesus Christ is giuen vnto vs of God, and is made our wisedome, our righteousness, our iustification, our holinesse and redemption. So that through the meanes of him wee shall bee able to giue a iust and true reckoning; for though we be full of sinne on euery side, yet is Iesus Christ righteous: though we are so wicked & euill, yet is hee holy and good: though we of very right are damned and lost, yet is Iesus Christ saued; yea, the very health and saluation it selfe. It is hee that is ordained (I say) and appointed of God for vs, to be our righteousness, wisedome, sanctification and redemption.

Now

1. Cor. 1.

Now our heavenly Father (in this his dearly beloued Sonne, and for his sake) will receiue vs as his welbeloued children, and will not require or demand either debt or accounts of vs any more, because wee haue beleeued in this his Sonne vnfaynedly, putting our trust and confidence stedfastly in him.

II.

But they which thinke to giue any other manner of an account by any good deed or merits (whether of themselves, or by any other Saint, either in heauen or earth, such people (I say) are sore abused, and pitiously deceiued; as yee haue sufficiently heard here before. These shall bee sore bound

bound to giue their accounts, and to yeeld a very strait reckoning of all their words and workes: These shall pay all, euen vnto the vttermost farthing.

Vnto this people belongeth that fearefull and terrible accounts that the Scripture speaketh of; and vnto them that walke without feare after the flesh, not looking toward God nor his commandements, and die euen so. These two manner of folke are they, which shall giue this strait reckoning: And of them is the word of God verified, as touching the dreadfull accounts which must bee giuen, as it is said before.

And although this were

G

sufficient

Psal. 32.

sufficient for the second Article that wee entreat of, (that is to say of the accounts) so that euery Christian man might herewith be satisfied; yet shall hee heare by Gods grace, how *David* in his 32. psaline doth recite three small Articles, which will not come euill to our purpose in this place: he speaketh there of our accounts, and of our acquittance, and saith on this manner, Blessed are they whose sinnes are forgiven, blessed are they whose sinnes are hid or couered, blessed is he to whom God imputeth not his sinne. Hereby wee see how God our maker doth receiue in three manner of wayes the accounts, the

the reconciliation or satisfaction of our finnes: first in pardoning the sinne; secondly, in couering them; thirdly, in not imputing or counting our euill deedes for sinne.

The first is, that all is satisfied vnto God, and that hee will not demand any more accounts for the sins that hee hath pardoned, which we beleecue surely to be paid, quit, and pardoned only by his Sonne Iesus Christ, and by his merits; for of that thing which is once forgiuen, quit, and paid, there must no more reckoning be made.

And that it is true, that finnes are pardoned only by the merits of Iesus Christ,

Esa. 4.

Jerem. 31.

Ezek. 7.

Christ, we haue shewed sufficiently before, and of this is all the Scripture full: for our Sauour saith himselfe by his Prophet *Esay*, I am hee, I am hee which putteth away thy sinnes for mine owne sake, and I will not remember thine iniquities. And by his Prophet *Jeremy* hee saith, I will haue mercy vpon their iniquities, and will remember their sinnes no more. The Prophet *Ezekiel* also, speaking in the person of God, saith, At all times when a sinner turneth to me, I will no more beare his iniquities in minde.

By these words it is manifest, that all is pardoned and forgotten, and all accounts out of memory: There-

Therefore saith the Prophet *Dauid* also, Hee hath not done vnto vs according to our sinne, and hath not dealt with vs after our iniquities, but as much as differeth betweene heauen and earth, and as farre as the East is from the West, so farre hath he put our sinnes from vs: And euen as a father hath pitie vpon his sonnes (saith *Dauid*) so hath God mercy on vs, for hee knoweth our fraile nature. Now I trust yee be content, as touching the first way, whereby Almighty God receiueth accounts of our sinnes.

The second way is in covering sinnes by charitie. The accounts of them are

G 3 made

Psal. 102.

13.

made before God, with perfect loue and workes of mercy vnto our neighbours, that is to say, to forbear and suffer their weaknesse, to giue them almes, to shew them comfort and succour, to giue them good example both in word and deed; of the which yee may reade in *Pauls* Epistle: So that the reckoning shall bee no more demanded; for our sinnes are euermore hid by the meanes of Iesus Christ, in whose name, and for whose sake only we doe these works. Now he that is feruent in the loue of God, will also loue his neighbour, and couer his faults. As *St. Peter* saith, aboue all things haue loue one with another,

another, for charitie doth
couer the multitude of sins.
Salomon also faith, that loue
couereth all sinns. Through
mercy and faith doe sinners
forgiue other men their
sinnes. According to this
S. James faith, My brethren,
if any haue erred and fallen
from the right way, and a-
nother of you doth returne
him vnto the true know-
ledge, let the same know,
that he which conuerteth a
sinner from going astray out
of his way, shall saue his
soule from death, and shall
hide the multitude of
sinnes.

1 Pet. 4.

Iaco. 5.

Thus yee heare how that
loue doth couer sinnes, and
that God had promised for-
giuenesse to all them that

forgiue their neighbours. Neither will God require any accounts of such men, for the faith and stedfast trust that they haue only in Iesus Christ, in his merits and satisfaction, is the cause why they doe any thing that pleaseth God. And the benefites and loue of Iesus Christ (with the which hee loueth vs) couereth and hideth all our weaknesse and imperfection, so that God his heauenly Father will not see nor know any fault in vs.

And therefore my dearely beloued brethren and sisters, let vs betake our selues euermore vnto God with all our good deeds and workes, in a perfect heart, in
true

Psal. 142.

true faith and loue of God
and our neighbours, suffering
our Celestiall Creator and
faithfull God, from henceforth
to care for vs, whether that
it please him that we shall yet
remaine separate still from him
in this vale of misery, or that
it be his will to call vs to him
into eternall rest, beleeuing
perfectly that his eyes are
alwayes vpon vs, holding
vs and caring for vs as his
welbeloued children, for the
loue of his Sonne Iesus Christ,
in whom we are beloued and
trusted.

And for this cause let vs
yeeld our selues wholly into
his hands, and commit our
selues altogether vnto him
both body and soule,

being sure that whether we liue or die, wee be his, and pertaine vnto him; And therefore let vs with a pure heart and minde say vnto him, O Father, thy will bee fulfilled in earth as it is in heauen.

Hereto may one also also alledge the words of Christ in *John*, Verily, verily, I say vnto you, hee that keepeth my words and beleeueth on him that sent me, hath life euerlasting, and shall not come into iudgement, but is escaped already from death vnto life.

John 5.

Loe, yee heare that they shall not come into iudgement; and by this meanes haue they none accounts for to make, neither are they

they called thereto, for they are all ready passed from death vnto life. Consider also, that our Lord saith not, hee shall passe from death vnto life, but, hee is passed already from death vnto life; for a Christian man which is not fayned, is as sure of that which our Sauiour here speaketh, as though it were done already. The faith and loue in Iesus Christ, the kindnesse wherewith hee loueth vs that saueth vs, hideth all our sinnes, purchaseth pardon and forgiuenesse of all our iniquities, and quitterth vs of our accounts.

Thirdly, God will not impute nor reckon our sinne to vs, therefore shall we giue none

none accounts of them; for in Iesus Christ and through the meanes of him, they shall be put away, quit and pardoned for euer without any accounts.

Colos. 1.

And that it is truth that God doth not impute nor reckon our sinnes vnto vs, wee finde in many places of holy Scripture; for *St. Paul* saith, All things are of God which hath reconciled vs vnto himselfe by Iesus Christ: for God was in Christ reconciling the world, nor imputing their sinnes vnto them.

Here yee see how God dissembleth and will not see the euill deedes of our imperfection and weaknesse, and reckoneth them not for sinne,

sinne, I meane, of vs that are in the faith of Iesus Christ his Sonne. And as sure as it is that he imputeth not our sinne unto vs, so sure it is that wee shall giue none other accounts for them than Christs blood and merits, whereby (as *St. Paul* saith) wee are brought into the fauour of God his Father, which doth count vs without spot in his sight.

Iesus Christ through the great loue that hee bare vnto vs, tooke our sinnes vpon him, paying dearely for them. As *Esay* had prophesied long before, how that God had laid all our sinnes and trespasses vpon Iesus Christ, saying, Truly hee (meaning Christ) did beare

Esa. 53.

beare our sorrowes, and suffered our miseries, hee was wounded for our iniquities, and humbled for our finnes.

Behold I pray you how the Prophet speaketh here, as though the thing had beene done already, which was fulfilled in so many hundred yeares after. Consider how hee saith, hee was wounded, he hath borne, he hath taken away our iniquities : for the saluation of mankinde was from the beginning preordinate in the will and ordinance of the Father, which hee purposed to worke and doe, in and by his dearely beloued Sonne: for he knew that we were the worke of his hands, though all that is in

vs be vanitie, falshood, hypocrisie and sinne: Therefore was it needfull that he should ordaine another saluation than was in vs; and that by one man, whom he should ordaine to helpe all other men, whose nature was so corrupt and poysoned in *Adam*, that they should haue remained in it foreuermore, if the mercy of God in Christ had not beene so plentious.

Our nature was so corrupt and venomed by the first sinne of *Adam*, that sinne abideth in vs, and is made our possession and heritage, so that by nature we are all the children of Gods wrath, and can doe nothing of our selues but sinne, not able

able to thinke a good thought.

Against this hath God our Father most mercifully taken vs to his grace, in one and by one man Iesus Christ; so that hee is of power to excuse our corrupt nature, and the workes thereof in the sight of God, against all manner of complaint, that sinne or damnation can make against vs; For, as *St. Paul* saith, Like as by the sinne of one man damnation is come vpon all men, so by the iustice of one man, is the righteousness of life come vpon all men.

Here is it plaine, that God receiueh our accounts in pardoning, couering and not imputing our finnes to

vs:

Eph. 2.

Rom. 5.

vs, and all that by the
meanes of Iesus Christ,
through whom also he is to
vs a louing & mercifull Fa-
ther, whose nature is pure,
louing and kinde. And *Da-
uid* saith, his mercy is a-
boue all his workes : And
G O D himselfe saith the
same by his Prophet *Esay*,
For all the season I haue for-
saken you, but I will gather
you together againe in my
great and mighty mercy :
and for a minute haue I
hidden my face from you,
but in an euerlasting mercy
and grace I haue pitie vpon
you, and haue shewed you
kindnesse and fauour. These
words bee spoken by him
that is your Sauour, Redee-
mer, and Lord. And after-
ward

Psal. 44.

Eesai. 54.

Eze. 45.

ward hee saith, The mount-
taines shall passe, &c. but my
mercy and grace shall not
depart from you, and the
couenant of my peace shall
not be taken from you. The
Lord your God hath said
these things, euen he which
hath mercy ypon you.

A&. 13.

Saint *Paul* saith also, Bee
it knowne vnto you, yee
men and brethren, that
through him (meaning
Christ Iesu) is preached vn-
to you forgiuenesse of sins,
and by him are all that be-
leeue iustified by the law
of *Moses*.

These words bee very
plaine, sure and comforta-
ble, and well worthy to bee
grounded in a Christian
mans heart, therefore let vs
that

that are Christians (as Saint Paul saith) flee vnto God the Father with a strong confidence and with a stedfast faith, and vnto the throne of his grace (euen Iesus Christ, our onely Mediatour and Reconciler of Gods wrath) appointing him to bee our satisfactour and pay-master of our accounts, and without doubt, wee shall finde a perpetuall peace in our conscience, with rest and quietnesse in our soule.

Heb. 7.

For this cause did he shed his blood, suffering so shamefull and bitter death, to the entent that we should be without spot or wrinkle, made pure and free by him, to bee presented and offered
vnto

Col. 1.

vnto his celestiaall Father
in the houre of death and at
the day of iudgement.
Therefore saith Saint *Paul*
moreouer, that Iesus Christ
hath reconciled through his
bloud vpon the Crosse, all
that is in heauen and earth.
And vs also (which were
his enemies in our vnder-
standing, in our wicked and
euill workes) hath he recon-
ciled by the body of his
flesh, and by his death, to
the entent that he might of-
fer vs vp in the sight of his
Father, holy and without
fault, if so be that wee abide
in the faith, and trust sted-
fastly in him, and turne not
away from this hope of the
Gospell.

By all these authorities it
is

is now cleare inough, that we shall not be rebuked and discouraged of the Iudge Iesus Christ, vnto our damage and vtter confusion. But euen as Christ Iesus hath made vs holy and blamelesse, and he our Head is without spot or wrinckle, all pure, cleane, and holy: so in him, and by him, wee which are his members shall depart without spot or fault, being pure and sanctified, and no maner of account shall bee required of vs.

Col. 1.

And thus shall wee come to vnderstand, how the Scriptures of giuing that accounts ought to bee vnderstood; that is to say, for the exhortatation and stirring vp

vp the Elect, and to shew them their weaknesse, how vnable they are to giue such accounts as the Law requireth of them ; and so by these meanes to cause them to mourne and sigh for helpe and succour of God, for they can finde nothing in themselves but only great debts, great sins, and (to bee short) all euill : and to the end they may runne vnto such a sure comforter, and so certaine a succourer, as is Iesus Christ, of whom they may bee bold to require any needfull thing that they lacke.

Rom. 8.

16.

And then as for the infidels, and such persons as haue no faith nor trust in Christ, which thinke to satisf-

tristie the Iudge with outward workes, and thereby to come vnto the end of their accounts : and as for them also that liue negligently and fleshly, hauing no respect to God nor vnto his Lawes, nor such accounts as hee demandeth. Vnto such people it is said before, that they must giue such rigorous accounts to the greater feare and more damnation of themselves. And as concerning the first sort, if they regarded well themselves, how that all is nothing that is in their power, they might haue an occasion to leaue altogether, waiting onely, and trusting stedfastly in the merit of Iesus Christ. And the other to auoide

auoide their damnation, would leaue their sins and iniquities, fearing the rigorous Iudge, the strait accounts that are demanded: before the which Iudge (if it bee so that they will not receiue the grace of God in time conuenient, and while they may) they shall yeeld such accounts and reckoning, that they shall neuer bee able to pay it. As it is written in *Iob*, They shall recompence and lament all that they haue done, and that shall neuer come to an end. *Esay* saith also, Their fire shall neuer bee quenched: Therefore (as our Sauiour Christ bidderh vs in the Gospell) let vs take paines to agree with our
ad.

aduersary, whilst wee are in the way with him: that is to say, with the Word of God, which doth euermore reprehend vs, and is alway against vs. For if wee will not look circumspectly and agree with it, wee shall bee cast into the prison of hell, and shall not depart from thence, vntill we haue paied the vtmost farthing, which is not possible for vs to do; and therefore must wee abide there for euer.

These two maner of people, saith the Scripture, shall yeeld these accounts; and it is to bee vnderstood of them, and toucheth them onely which will not heare God, but despise his commandements, and will not

H

liue

liue after them. Now ha-
uing esteemed and valued
Iesus Christ and his merits
too little for them, not see-
king health onely in him,
but bring their merits, and
hope to bee saued by them:
Therefore shall they for-
euer bee deiected and for-
saken of God and his Son
Iesus Christ, hauing no
helpe to giue these accounts
so terrible, but themselues
onely, and so to satisfie it
without the helpe or com-
fort of any other man, as
reason is.

Therefore let vs giue di-
ligence so long as wee are
yet in this life, to agree and
accord with the Word of
God, which is our counter-
partie, and to liue after it

as nigh as wee can, exercising our faith in the same word, and increasing it from day to day in perfect loue, and charity of our neighbours without hypocrisie, with full purpose and intention so to remaine.

And if it chance at any time that wee doe fall or slip, and finde no remedie in vs to fulfill the Word, wee may not for that bee discouraged or dispaire, but belecue that Christ Iesus is set and ordained to accomplish it for vs (as wee haue heard sufficiently here before) taking all our iniquities vpon him with so great a passion and death, not only for vs, but for all men

H 2 that

John 5.

that beleue in his Word,
and trust surely in him, for
these shall not come into
iudgement, or giue any ac-
counts, but are passed al-
ready (as saith our Savi-
our) from death vnto life.
This is sufficient for the se-
cont Article.

The third Article.

THe third Article or
cause wherefore wee
die not with a good will,
is (as wee said before) ig-
norance, which is, that wee
know not, neither are sure
whither wee shall goe after
wee are dead. Vpon the
which point wee shall not
need

need to speake much vnto them that vnderstand the two first Articles, for this followeth the other two of necessitie; but they that are not instructed in the other two, and know not, neither will know this present faith, I cannot tell how to satisfie such people to cause them to belecue. And I would faine aske them if they haue any faith in God, or if they beleue that there is a God, and that there is a life euerlasting after this, or if they beleue that God hath created them to such a life, and ordained them to dwell eternally with him after this life: I suppose they would say yea: Neuerthelesse, as they perceiue

no fault in them, and as they felt no sinne in their conscience, euen so say they, wee beleeuethat wee shall come to heauen after this life. And therefore I say, if they were well taught in the two first points, it should bee no need to speake much of this third, for that would follow the other well enough.

2.

But for the multitude of simple people that are not taught in the two first Articles, being from their youth learned and accustomed to stand in feare and dread of the grieuous day of iudgement and death, sometime by Hell, sometime by Purgatory, and sometime troubled with the
feare

feare of the diuell, and how
hee shall affaile vs at the
houre of death, and through
the terrible death it felfe,
and the paine thereof, of
giuing a strait accounts, of
a rigorous Iudge, and such
like doctrines. For these I
say, for the consolation of
the ignorant, and for the
confirmation of this third
point, wee shall bring forth
authorities of holy Scrip-
tures.

And it is to be noted that
these Doctors and Prea-
chers, which haue on this
manner taught the people,
and know no way to bring
them to well-doing, and to
liue vertuously, but by such
a feare, they greatly erred,
and haue beene too long

themselves out of the right way, to leade the people of God, and to make a true Christian man; for by this meanes they haue brought farther from God all them that they haue taught.

The true way was once & is yet, that we ought and are bound to lead the people to the loue of God first, and before all other things. Euen as the first Commandement saith, that wee shall loue our Lord God aboue all things, with all our heart, &c. for why? hee is euermore our deare Father, and we are alwayes his children and heires, so long as wee are found in the fauour of Iesus Christ his Sonne, and in good purpose to liue
from

from henceforth after the will of our deare Father. This is the first stone and foundation that ought to bee preached vnto the people, and giuen them to vnderstand, and made to beleeue. And then, all that is found in the Scripture correspondent to this (that is to say, vnto the Sonne of God) should bee declared for the encrease of faith, and trust in God, and loue to our neighbours, which immediatly followeth the loue of God.

One may preach vnto men long enough of hell, of the diuell, of giuing straire accounts, of a rigorous iudge, and such like things, ere euer I can haue a loue to

God, for they should rather make me draw backe from God, and bring me to haue such a conceite, that I should alwayes be affraid of God, willing to abide still in this life, or else to die as beasts doe in body and soule, and so by that meanes to escape Death, Hell, the Diuell, and that dreadfull accounts also in the day of iudgement.

Therefore, May, we must begin on another fashion to make a good Christian man, in shewing him the grace, fauour and loue, with the kinde and fatherly mercy of God our Father. Also, that the same deare Father of ours, besides, that hee doth pardon our finnes (as is be-
fore

foresaid) hee dissembleth
and maketh as though hee
saw not our euill inclinati-
on to sinne, when wee are
so strongly assailed against
our minde and will, recko-
ning them all satisfied and
paid, in and by the merits
and bitter passion of his
deare Sonne Iesus Christ:
So that by these meanes,
there is now neither sin nor
death, diuell nor hell, nor
any other thing that can
disturbe vs, or giue vs any
other thing, that can giue vs
any more dread or feare.

For after that yee know
that sinne is taken away,
what dread or feare can
Death make? yee see now
that Death bringeth great
profite, insomuch that it
sendeth

sendeth you vnto another life that is much better than this is; And it serueth you for this purpose, to kill your sinfull flesh, so that it cannot let you nor draw you any more vnto sinne, that yee being beliucred from that, may offend God no more, but may without let or impediment serue him for euer.

Moreouer, when sinne is forgiven, and Christ Iesu hath taken it vpon him, what can all the diuells in hell doe to you? yea hell it selfe, what can it doe? and if hell can doe nothing, what can Purgatory doe, if there were any such as wee haue feared so greatly this many yeares? which
Purga-

Purgatory though it be but only an imagination of false Hypocrites, and no fire in very deed, yet many men stand in more feare of it, than of the fire of hell, so euill are wee instructed and taught; but our finnes haue deserued it.

For to say then something for the consolation of the simple, and to confirme this present Article, Euery Christian man ought to know, that the very naturall death is no other thing of it selfe but a dreame or a sleepe, and one dyeth euen as it were a man that sleepe; and surely a man doth sleepe without paine. Euen so shall death come when it pleaseh our Loid, and bring

6-

bring with it no paine or sorrow, for that doth alwayes the sicknesse bring, which cometh with death, and one mans death is more painefull than another, euen after as the disease or sicknesse is.

2 Cor. 5.

It is of a truth and a naturall thing, that the soule and the body depart not willingly asunder, but would faine abide still ioyned together one with immortality, and be sent into another life without departing the one from the other, as Saint *PAUL* saith: And as touching our nature, wee cannot depart from this life without great feare and terrour, for such a separation of the body and soule,

soule, which were so naturally ioyned together of God in one naturall knot.

But a true Christian man which is now another manner of thing than a naturall man, & fauoureth otherwise than a very carnall man (which Christian man hath knowledge also of his Maker and of himselfe) knoweth vnto what end hee is ordained, not for to liue here as he liueth now, but to liue aboue eternally with his Creator and God. And this is the will and ordinance of God in vs all, that wee must first die in our body, and afterward immortally to rise againe with our body; and so to liue with himselfe, would goe before and die,

die, and would bee the first that rose from death.

Iohn 8.

So that a Christian man, which knoweth this to bee enen so, and belecueth it stedfastly, pleaseth God very well, and followeth his master willingly, first to death, and after vnto the resurrection, according vnto the good minde and ordinance of God. And it shall come vnto him as Christ saith, He that keepeth my word shall neuer see death, so that such a person shall not see nor taste death at all, hauing only his eyes and his heart vnto the other life, and to such an eternall fruition of God, whereto he knoweth that he is made and ordained; therefore vpon

on Gods word and promises is all his hope and trust.

To this I counsell you, suffer no man to bring you into any terrible feare or dread of death, for of a truth it is not fearefull vnto a faithfull Christian to whom wee write, or at the least which labour to bee such and to come thereto: wee speake not vnto them that haue but only the name.

It is very true that an vnbeleeuing person, or a false Christian man hath at his death terrible feare, seeing that all his life long hee hath great dread that he shall bee separated eternally from the face of God, and waiteth for the paines of hell, which

7.

which surely hee thinketh for to haue.

But death bringeth him not this; for it commeth of his sinnefulnesse and remorse of conscience, and of the infidelity and desperation which he hath: for hee seeth now that such terrible feare commeth vpon his necke, which as long as hee liued he would not beleeue, nor passe vpon it, but now it commeth vpon him and approacheth apace: therefore must hee now beleeue it, when he beginneth to taste the terrour and dread, with the paine also which the sickenesse bringeth.

Is it any maruell then that such people looke faintly in

in their rages and raues, and many times pitiously discomfort themselves at their end, which being desperate, dye without any helpe or succour: And when many men heare or see that some folkes dye after this maner, they lay all the fault vpon death, which they ought to ascribe vnto the conscience and sicknesse. And this is the cause that death is described and painted so terribly, and with so grimme a face and visage. But what belongeth this vnto a true and faithful Christian man? Truly nothing at all; for he seeth that all is otherwise, or knoweth that his conscience is in God, & set sure in his Word, is comfortable, be-

beleeueth that through Iesus Christ his sinnes are forgiven and pardoned him, and that hee is the childe of God and heire of eternall life; hoping surely, that hee shall change this present life for another, which is without comparison better, and speaking not of any feare or dread of death.

8.

And if peradventure there come vpon him at any time any phantasie of sinne, hell, or of the diuell, hee knoweth the way to turne straight to Iesu Christ, and set him before his eies, after the maner as hath beene of said heretofore; so shall such a phantasie vanish away by and by: neither hath hee any other melancholy or griefe,

griefe, but only such as his
sicknesse doth cause him to
haue.

Death at his houre com-
meth vnto him (as is afore
said) without any feare or
griefe, euen like a dreame,
or as a man, which when he
sleepeth cannot tell that hee
is sleeping; so doth he sleep
and rest in the Lord, as wee
finde written of diuers holy
men, which in their depar-
ting and death haue sweetly
slept in the Lord, and as we
see daily in the departing of
many good men, which die
as peaceably as they sleepe
naturally.

Now it is conueuient that
wee speake of our mansion
after this death, according
to holy Scripture, that wee
may

may see what it saith thereof. First, Saint *Paul* saith, though our outward man (that is to say, our body) do perish and dye, yet the inward man is renewed day by day. For our exceeding tribulation which is momentany and light, prepareth an eternall glory vnto vs, while wee looke not on the things which are seene, but on things which are not seene; for things which are seene, are temporall, and things which are not seene, are eternall. We know, saith hee, that if our earthly mansion (that is, our body) were destroy'd we haue a building ordeined of God, an habitation not made with mans hands, but eternall in heauen.

uen. And therefore sigh we,
desiring to be cloathed with
our mansion which is from
heauen, if it happen that we
be found cloathed and not
naked; for as long as we are
in the habitation of our bo-
dy we sigh and are grieued,
for wee would not bee vn-
cloathed that mortality
might bee swallowed vp of
life. But hee (saith *St. Paul*)
that hath ordained vs vnto
this thing is good, which of
himselſe hath giuen vnto vs
the earnest of his spirit; we
are alway with God there,
and know well, that as long
as we are in this body, wee
are absent from God; for
wee walke by faith in him,
and not by visible things.
Neuertheſſe wee are of
good

Note.

Rom. 10.

good comfort, and had rather be absent from the body and to bee present with God. Here was the heart of a true Christian, that spake on this manner. And so ought a Preacher to teach other men, that they may know God & Christ themselves, and the very true profession of their Baptism, so that they may haue a better will to depart hence, and to bee deliuered from this stinking flesh. And so ought euery man to examine himselfe, if he haue such a desire or no; for so much as hee lacketh of such a will or desire, so farre is he off from a true Christian man.

Eph. 2.

Saint *Paul* saith moreover, Ye are now no more strangers

strangers or pilgrims, but
Citizens with the Saints,
and of the household of
GOD, builded vpon the
foundation of the Apo-
stles and Prophets by I E-
S V S CHRIST. Hec saith
also in another place, Yee
are come vnto the mount
Sion, and to the Citie of
the liuing GOD, the celesti-
all Hierusalem, and to an in-
numerable sight of Angels,
and to the congregation of
the first borne sonnes which
are written in heauen, and
to God the Iudge of all, and
to the spirits of good and
perfect men, and to Iesu
Christ the mediator of the
new Testament.

Haue wee not now spo-
ken plaine enough of our

I

manfi-

Heb. 12.
Mat. 25.

mansions after this mortall
life: that is to say, that wee
shall bee of the household
of God, Citizens and pos-
sessors of eternall life, with
an innumerable number of
Angells and Saints, and
that wee shall remaine and
possesse eternally the king-
dome of heauen, and the
Citie of the liuing God,
that celestiaall Hierusalem,
whereunto IESVS CHRIST
himselfe shall call vs at the
day of judgement, saying,
Come yee blessed Chil-
dren of my Father, possesse
the kingdome of heauen,
which was prepared for
you before the beginning
of the world; and hee pro-
mised that he is gone before
vs to prepare vs a place, and
will

Iohn 4.

will come againe for vs, and take vs with him, to the intent that whereas hee is, wee may bee also eternally. Who would now know any more of the place or being after this life? Are wee not content with the Mansion of GOD, whereas his Sonne hath prepared vs a place, by whom and in whom wee shall perpetually be one with God?

Therefore such a place or biding must needes exceed all other places and lodgings that a man can thinke, or his heart can imagine. For there was neuer any tongue yet that was able to speake it, neither shall bee; As Saint *Paul* saith, and as *Isay*, said long
I 2 time

1 Cor. 7.
Esa. 94.

time before, No eye hath
 seene, nor eare heard, nei-
 ther hath it entred into the
 heart of man, what God
 hath prepared for them that
 loue him. Vnto the which
 ioy wee pray him to leade
 and conduct vs of his only
 grace and mercy in IESU
 CHRIST, through the
 knowledge of him and of
 his word, and fulfilling
 of his will now and euer.

This shall suffice for the
 third Article.

The

The Conclusion:

I Suppose that by this doctrine, euery Christian man shall bee content, and well instructed in the time of death, and to put away from them these three aforesaid impediments, so that I trust in God they shall not now let him nor drawe him backe any more from a ioyfull and glad will to receiue his corporall death, but shall waite for it patiently and with a good will, whensoever our deare Father calleth him thereto, for by it (as it were thorow an entry) he leadeth vs vnto another life a thousand fold better: And so deliuereth vs

from all miserie and displeasure, from all dangers, and out of the hands of all our enemies, being certified by our faith, that all things which could hurt or hinder vs, whether it were sinne, death, diuell or hell, are altogether vanquished and ouercome, being turned to our profite. The accounts are past, the Iudge is appeased, all debts are pardoned, forgotten, quit, satisfied, and payed, and there is nothing found damnable in vs, because wee are in Iesu Christ, and in his faith (as it is said sufficiently before.)

But it is alwayes to be noted, and this should wee keepe well in memory, that

wee

we haue all these things on-
ly by Iesus Christ, which is
our head, and wee his mem-
bers (I meane) that be Chri-
stians; not all they that
beare the name, for by a lo-
uing faith we trust and rest
in and vpon him and his
blessed Word, knowing
that hee is Lord of Lords,
a mighty Emperour aboue
all that are in heauen, hell,
or earth, which hath giuen
vs all these things of his
meere liberality, without a-
ny deseruing of vs, but
through his loue and kind-
nesse; And hath obtained it
for vs of his celestiall Fa-
ther by his pretious blood.
The which thing because
wee beleeeue it is true, and
know that it is so, all feare

and dread goeth from vs.

And by this meanes God worketh againe in vs a feruentnesse, and such a loue toward him, that wee turne all things to his praise and honour which hath shewed vs such kindnesse and loue, being by nature his enemies.

Therefore let vs continually apply our selues againe to plea'e him, and to leaue all that wee know doth displease him.

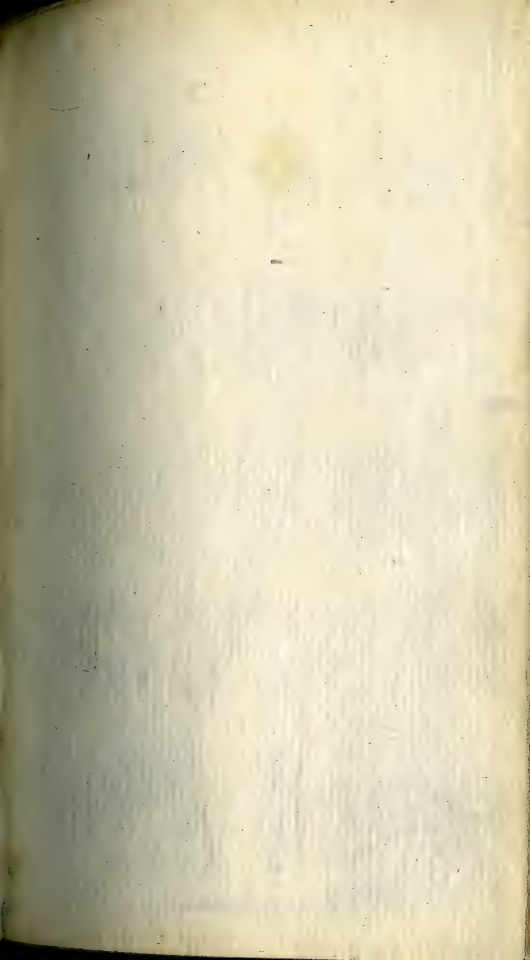
But because through the reason of this sinfull and stinking flesh, wee are daily troubled and inclined to euill which doth withdraw and hinder vs so to doe, therefore let vs call for his helpe, and desire with the
Apostle

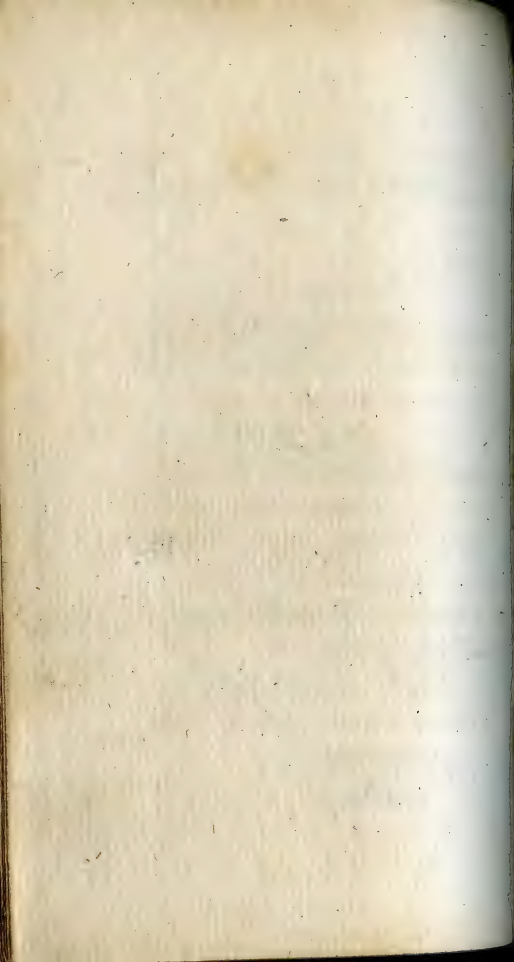
Apostle *Paul* (as it is said before) that this mortall body may die and bee destroyed, to the intent that wee may serue God, and be obedient euermore vnto him without any let. And as long as wee haue here to trauell, bearing this sinfull flesh about with vs, let vs resist daily and fight against the euill inclinations thereof, to the intent that wee may hold her vnder the bridle, and so continue valiant captaines, in and by our head Iesu Christ.

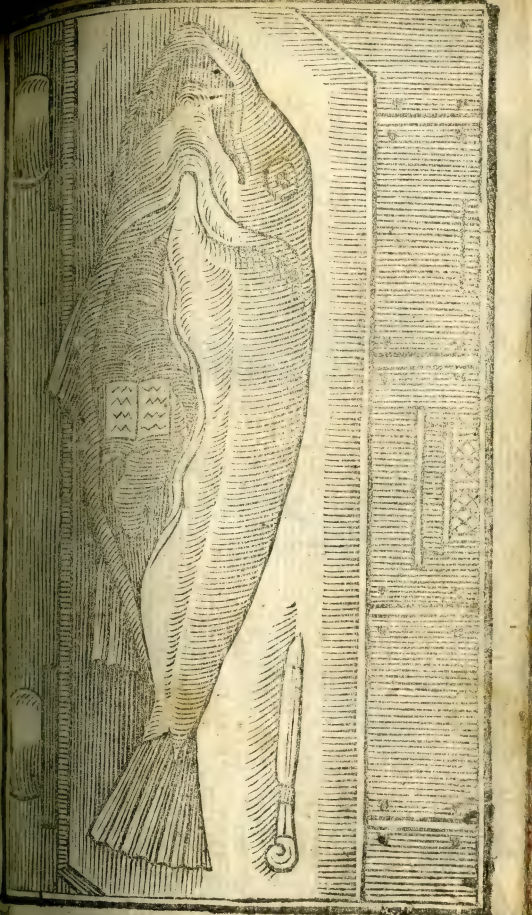
The which thing GOD
our celestiaall Father
grant eternally.

Amen.

F I N I S.







THE
PREPARATION
TO THE CROSSE
and to Death, and of
the comfort vnder
the Crosse and
Death.

In two Bookes.

*Being very fruitfull for all
devoute people to reade
and meditate on.*



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THE
PREPARATION
TO THE CROSS

and to Death and of

its consequences

by

John

John

Printed by

at

London

1727

1727

1727

1727

1727

1727

1727



THE PREPARATI-
on to the Crosse, and how
it must be patintly
borne.

EOr as much as
Christ comman-
deth vs to deny
our selues, and to
follow him, and
suffer the Crosse, he comman-
deth vs also, to prepare vs to
suffer the Crosse patiently, say-
ing; If any man will come after
me, let him deny himselfe, and
take up my Crosse, and follow
mee. And who soeuer doth not
beare my Crosse, and follow
me, cannot be my Disciple. So
counselleth the Wiseman, say-

Mat. 16.

Eccles. 5.

ing; Son, when thou doest come to the seruice of God, stand in righteousnes & feare, and prepare thy soule to suffer temptation. But because there be diuers crosses, we lest a man peraduenture should take a strange crosse that pertains not to him, that is to say, should feine to himselfe new torments, as vowed chastity, shirts of haire, disguised garments, and such other trifles which God hath not commanded, therefore Christ hath put to this terme, scilicet (his owne) which is as much to say, that euery man study to mortifie his owne flesh, and the sinne which raigneth in him, being euery ready to suffer whatsoever God doth send him.

CHAP. I.

CHAP. I.

¶ *What the Crosse is.*

A Crosse is euery affliction and tribulation, or euery aduersity and heauines sent by God, to euery kinde of living, through faith and the word of God, when that euery thing doth not prosper, euen as a man would haue it: which in some place is called learning, or correction, and temptation, a rod, and a staffe. Wherefore it is a foolish and an heauy Crosse, which we by our owne presumption doe take vpon vs not commanded of God, as the Priests of Baall, and all hypocrites doe take vpon them. But that is the true Crosse, which God doth lay vpon vs, which

when it is laid vpon vs, wee suffer patiently euery body in his vocation and kind of liuing, as to get our bread with the sweate of our countenance, and women to bring forth children in paines, to suffer patiently the good will of the Lord, to mortifie our mortall members vpon the earth, to bee euer busily occupied in the commandments of the Lord; and for the word of God, to suffer all scornes, mocks, lyes, and persecutions, and not to feare the most cruell, yea euen the most shamefull death. Therefore to suffer a *Crosse* is nothing else, but to suffer patiently whatsoeuer comes to vs, by the godly and beneuolent will of the Lord.

CHAP. 2.

Two kindes of crosses.

THere bee two kinds of crosses, the one a strange *Crosse*, the other our own; the one of the faithfull, the other of the wicked. for the vnfaithfull bee punished that they maybe an example of their owne iniquity, and that they be perpetually condemned; but the faithfull bee punished that they may be made strong and that the Lord be glorified in them. So strange punishments be a warning to put the faithfull in mind of the good wil of the Lord. For the Lord doth punish some in this life, that he may prouoke such as

A s

may

Pro. 19.

Gen. 3.

may bee made whole to repentance, as the Scripture saith. When the mocker or scorner is punished, the vnlearned is made wiser. So the Angell did shew *Abraham* what should become of the Sodomites, that hee might teach his children the iudgement of God. Also Christ saith, that all shall perish, as they were killed of *Pilate*, if that they doe not repent.

CHAP. 3.

How the faithfull be tempted.

THE faithfull bee tempted with a naturall and spirituall temptation, an outward and an inward, that is, of the flesh, of the world, and of the diuell.

diuel. For the *Crosse* signifieth
 as well the inward temptati-
 on as the outward. Of the first
 speaketh the Apostle; No
 tēptation hath taken you, but
 such as befallerh the nature
 of man, that is, euery peirfe-
 cution, which may happen
 in this world, which doth
 not hurt the life, but rather
 prouoketh to the blessed life:
 but the spirituall or inward
 tēptation, is the inward feare
 of sin & death, it is the afflicti-
 on or temptations of the con-
 science: such temptations bee
 most grieuous, & where God
 is not, they bring the tempted
 to death eternall. Of the w^{ch}
Paul to the Hebrewes saith, it
 is impossible that they which
 once be inlightned, and hane
 tasted the good word of God
 and

1 Cor. 10.

Heb. 6.

and the vertue of the world to come, if they slide and fall againe, to be renewed by repentance: as *Demas*, *Himeneus* & *Philetus*, professing the faith, did fall from it. And that is sinne to death, sinne in the holy Ghost, sin of vnbeliefe, sin of spirituell pride.

Luke 11.

Wherefore Christ did command vs to pray. Let vs not be led into temptation. They that belecue, do sin, but they fall not vtterly away, so that they consent not to the flesh, the world, and the diuell, but by the grace of God they be preserved, and go away, hauing victory and triumph.

CHAP. 4.

The Crosse is of God only.

First wee must consider that in all our afflictions, no calamity or penfueneſſe falleth on vs by fortune or chance, but by the appointed counsell of God, by his will and ſufferance, as witneſſeth the holy Scripture. Feare not, for God commeth not but for to try vs. The Lord your God trieth you, to make it known, whether yee loue or not. The Lord hath giuen, the Lord hath taken away. The Lord killeth, and giueth life againe, hee bringeth euen to Hell, and backe againe. Refuſe not the chaſtiſing

Iob 9.

2 Sam. 2.

Prou. 6.

Psal. 45.

sing of God, neither grudge thou when hee correcteth thee. For whom God loueth he correcteth, and yet deli-
teth, no less then the father in the child. For thou hast pro-
ued vs ô God, and hast tried vs, as the siluer is tried by fire. Thou hast led vs into a snare, thou hast laden our backs full of troubles, thou hast appointed men to bee heads o-
uer vs; we haue passed thro-
row fire and water, and yet hast thou refreshed vs. It is for my good that thou hast brought mee vnder to learne thy righteousness. Blessed is that man which is vnder the loue & nurture of the Lord. Thou hast stricken mee, and I haue repented; thou hast chastened mee Lord,
and

Psal. 20.
Ier. 30.

and I am taught as one vnder age, wilde, and vntamed. Who can say, that any thing can bee done, without the Lords commandement. From the mouth of the highest goeth there not good & ill? By which saying the Prophet rebuketh the wicked, which deny, that afflictions happen by the councell and prouidence of God. Such also rebuketh Zephany; I shall visit men drowned in their dregs, which say in their hearts, The Lord will not doe both good and ill. Are not two sparrowes sold for a farthing, and yet not one of them falleth on the earth, without the will of your father? All things are of him, by him, and in him.

While

Zeph. 1.

Mat. 10.

Rom. ix. 1.

I Cor. II.

While we are iudged, we are punished of the Lord, lest we should with the world be condemned.

It is vndoubtly no small comfort, to bee assured, that the *Crosse* is of God, and that we are chastned of God, and not of the diuell, or else of any wicked man, which vtterly can haue no power vpon vs, not so much as to moue one haire of our head, beside the will of the Lord, without the sufferance of God, as Christ himselfe comforteth vs saying, euen the haire of your head are all numbred. As though he should say, if God be carefull for the sparrows, how much more shall he be carefull for you, which are his people. and sheepe of

Mat. 10.

his pasture: that nothing hap-
pen rashly vnto you, with-
out his beneuolent will; say-
ing also, that the diuell had
no power vpon swine: much
lesse vpon them that are
godly, whō he cannot hurt
at all. For so the Euangelists
wryte, that the diuels prayed
Christ, and said; If thou cast
vs forth, suffer vs to enter into
the heard of swine: And hee
said vnto them, Go ye. They
haue then no power vpon the
holi, no truli nor on the swine,
except that God shall suffer
them, no they dare not, nor
cannot doe any thing against
them, but by the the suffe-
rance of God. For God alone
bindeth this dragon, and he
alone looseth him, as Christ
saith, No man can enter into
the

Matth. 9.

Iob. i.

the house of a strong man,
and spoile him of his vessel
and treasure, vnlesse he first
bind the strong man. For the
diuell is chained and bound
so straightly, that he may doe
not hing beore that God ap-
point him, as it is written in
Iob; The Lord said to Satan,
Lo all that he hath, are in thy
hand, but extēd not thy hand
vpō him. Satan doth nothing
but that that God suffereth
and wils. Also all the godly
(as the sonnes of God) are e-
uer in Gods presence. For
whom the Lord euer careth
for, tendring them, nursing
them, keeping and defen-
ding them from all ill. What
greater comfort then can
there bee of faith, as a sure
rocke, then that the godly are
well

well assured and know themselves euermore set before the Lords eyes, and kept vnder his hand? Can misery oppress thee? can the Crosse? can sin? can death? can hell? Be assured thou art in the presence of God. They shall not prevail, the Lord careth for thee, the Lords eye is directed toward thee, whom then shalt thou feare, if by faith thou be made the son of God, God careth for thee, yea & sendeth his Angels to keepe and defend thee, according to the witness of *David*; He hath giuen his Angels charge ouer thee to keepe thee in all thy waies. The Angel of the Lord shal be set abroad, among all the that feare him, & shal deliver the: & if God giue liberty to the

Psal. 39.

I Cor. 10.
Iob. 5.

the diuell to tempt vs : let vs
surely belieue that with that
temptation God shall giue an
issue, that is, that the tempta-
tion shall bee for our welfare
and profit, and that wee shall
be able for to suffer. He shall
strike, and his handes shall
make whole. Temptations
also haue limits, neither
can they ouerpasse their end
appointed : And as the sea is
compassed round with bor-
ders, euen so haue all Croeses
their borders and ends, be-
yond the which they may
not ouerpasse. Let euery one
therefore which is of God,
and beleeueth in God, keepe
himselſe: and the wicked or
ill shall not touch him. For
that thousand wily craftes-
men goeth forth and temp-
teth

testeth the godly as he tempted
David, Adam and Peter, with
a thousand snares: but he hath
neuer the victory. In the
Crosse, one temptation, God
hath one purpose, and the
diuell another. Wherefore
there are two kinds of temp-
tation, both common to the
godly and vngodly, although
diuersly: the one kinde is,
when God trieth men with
much aduersity, that as well
the meeknesse, as the faith
of the godly may shine forth
and bee made more open, not
to other onely, but to them-
selues also, and contrary wise,
that the wickednesse of the
wicked, which they without
shame deny, or else vnder
some false colour or cloak of
religion may openly appear,
and

and also be punished. The other kind is when we are tempted by suggestions of the diuell and affection of the flesh, and oftentimes vnder such temptations they fall and lye vnder, where some so fall to euerlasting death, that they neuer arise again: other after their fall, are made more low & more wary. God therefore correcteth, to make whole, and not to destroy, he punisheth the godly, for that they should not bee condemned with this froward world, to proue & exercise their faith, to mortifie their flesh, and to kindle in them a more feruent desire of the euerlasting life to come. Last of all, lest they should, by reason of great gifts, be blown vp with pride and

and thereby they are pro-
 ued also, to bee the very true
 sons of God, and not vnlaw-
 full and bastards. But the di-
 uell tempteth to destroy, and
 to draw into desperation and
 vnbeliefe. Hee rooted in the
 heart of *Judas* to deliuer
 vp Christ. He tempted *Ana-*
nias, & Saphira, and had the
 mastery, Hee tempted *Iob* and
 was ready to destroy him, if
 had he so suffered. He tēpted
 Christ, but hee preuailed no-
 thing. He was busie with the
 Apostles, to sift them as
 wheat, but the Lord praied,
 and he wan nothing. He stir-
 red vp *Dauid* to number *Is-*
rael, hee obeyed the tempta-
 tion, and brake the precept
 of God. So *Peter* forswore
 Christ, and yet they obtai-
 ned

Aas 5.

Iob 13.

ned mercy. Thus hee runneth about, seeking whom he may deuoure. So the godly ouercome in temptation, although sometime through the good counsell and prouidence of God, they be ouercome, but all things worketh with them to their wealth and the best. Wherefore wee pray our father that he *leade vs not into temptation*, that hee will not tempt vs aboue that we shall be able to beare, but to make with temptation an issue, and deliuer vs from euill. Satan therefore nor dareth, nor can doe any thing against the holy, but by Gods sufferance. All things are done after Gods arbitry or will, without whose becke or graunt no aduersity

uersity can happen. God sendeth afflictions, sometime by himselfe through his owne will only, sometime by his Ministers, for he both destroyeth the wicked with the countenance of his wrath, and also by contrary Angels and persecutors he suffereth his sons to be exercised. For God giueth power sometime to the diuell to assault the righteous man but; because his cursednes is insatiable, till he deuour a man altogether, there is a law prescribed vnto him, beyond the which hee may not tempt. For God is faithfull, and measureth our fight or battell, according to our strengths. Wherefore let no mans heart faile him, God knoweth how far it is expedient

B

dient that our meekenesse be excercised, that from hence forth, we may be meete to do greater things. For vndoubtedly if God had not known the strength & constancy of *Iob* his souldier, he would not haue giuen so much liberty to Satan against him suddenly and at once to dispoile one so rich, so blessed of all his substance, and to plucke him from all his felicity.

After we are well taught these things of Gods prudence, we shall the easier beare the *Crosse*.

CHAP. 5.

*The Crosse is the worke of the
good will and mercy of God.*

IT is not enough to feele
and consider that wee are
afflicted through the coun-
cell and will of God, but must
moreouer marke the cause
and intent of his godly will,
for reason iudgeth that wee
are punished, to the end to be
hurt or destroyed, and exam-
ples likewise moue vs of the
that haue beene punished and
cast of from God, as of *Pha-
raoh, Saul*, and other like: but
we must forsake reason, and
flee such examples, and
cleaue to the word of God.
The word of God teacheth

that wee suffer affliction to our health and saluation. For afflictions are not signes of wrath and displeasure, but of grace and fauour. God calleth to repentance, and by affliction he in a manner speaketh and declareth, that he wil forgiue. For as baptisme, or eating of the Lords body, doe witnes vnto vs, that wee are forgiuen: euen so neere hand affliction, may be caled a certain sacrament. For it signifieth that God will forgiue, And why doth it signify? for euen as other sacraments haue the word of the element, so to affliction is the word annexed, whereby is promised grace. For so saith *Paul*, while we are punished, we are corrected of the Lord, lest wee should

should with this world be
cōdemned. Affliction calleth
to repentance that we perish
not. And he correcteth the
son, whē he loueth. It is good
for me that thou hast brought
me vnder, that I might learne
thy righteousnesse. Lord in
tribulation haue they visited
thee : it is thy learning to
them that they should cry to
thee in anguish and sorrow:
Trouble giueth vnderstan-
ding; Again, to the end to do
his own worke, he doth ano-
ther, worke that is, to the in-
tent to make safe, hee chaste-
neth and scourgeth. A trou-
bled spirit is sacrifice to God.
a sacrifice is it that pleaseth
God. Wherefore for so much
as affliction pleaseth God, it
signifieth, not those those
B 3 which

Psal. 50.

Psal. 50.

Eze. 33.

which are afflicted, to bee re-
 proued, & cast off from God:
 for he wil not the death of a
 sinner, but that he conuert &
 liue. We must therefore in af-
 fliction stedfastly belieue that
 our trouble commeth not by
 chance, but that it is gouer-
 ned of God. Moreouer, that
 God wil not vs therfore to be
 troubled to hurt & destroy vs,
 but to call vs to repētance, to
 exercise vs & saue vs, as holy
 scripture every where decla-
 reth. he wil not still be angry,
 he wil not continually threa-
 ten vs: he hath begun, & will
 make vs safe, hee shall strike
 and make vs whole; the Lord
 lifteth vp all them that fall,
 and plucketh vp all those
 which are bruised. Can the
 woman forget her babe, that
 she

Iai. 20. 2

Esa. 49.

Mat. 16.

haue not compassion of the
child of her wombe: And if
she be forgetfull, yet will not
I forget thee. So Christ com-
forteth his. The woman
when shee bringeth forth
which are born of my womb,
which are borne of my belly
euen to the old age, I my self
will carry euen to the hoare
haire, I haue done it, and I
will beare, I will carry and
make safe. Mourn, & be busie
O daughter of Syon, as a wo-
man traueilling, for now thou
shalt goe forth from the Ci-
ty, and shalt dwel in a region,
and shalt come euen to Ba-
bylon, there shalt thou bee
deliuered, there shall the
Lord redeeme thee. Teach-
ing them, he instructeth with
learning, to plucke a man

Io. 33.

Gen. 22.

Job. 12.

Tobi. 2.

Mat. 15.
Mat. 9.

from those things which he hath done, and to deliuer him from pride. So *Abraham* was tempted to be tried: that his faith might bee made noble and manifest, he tēpted him, & setteth forth before vs such an example to follow, when he tempteth and tryeth our faith. So *Iob* was tempted of the Lord, that his faith might be made more cleere, So *David*, so *Manasses* on euery side vexed, repēted; Also *Tobi* was therefore made blind, to giue example of patience to his aftercommers. Likewise *Iudeth*. We ought to be mindful, how our fathers were tempted, to bee tryed. So it hapned in the woman of *Canaan*; and to the woman labouring with the issue of

of bloud. By which examples we are taught and confirmed to bee plucked from God by no temptations, by no oppressions, by no chastisings, be they neuer so gret: but the more that God tempteth vs, chasteneth, and repelleth, so much the more let vs cry to him, till he graciously heare vs. It is therefore no small comfort for them that beare the Crosse, that they are not punished of the Lord to their hurt or destruction, but to their health and saluation, and that their afflictions infirmities, pouerty, are not sins that God is wrath withall, but they are instruments, by the which God is glorified, as witnesseth Christ of him borne blind, that the works

Ioh. 9.

of God might be made open in him. Also of *Lazarus*, whose sicknesse was not to the death, but for the glory of God, that by him the son of God might bee glorified. For therefore hee scourgeth, that he may be glorified. Beside that, to call vs to repentance, to instruct vs, and to mortifie the olde man. For this is the effect or desire of God the father toward those whom he chasteneth, not to beate them to hurt them, but to amend them, to proue them. He proueth them to make their hope strong. Whereby they may in the midst of death, hope for life, in the midst of darkenes, hope for light. Neither is it the proper office of
God

God to be angry, to scourge,
to mortifie, but to fauour,
to doe good, to quicken, and
to make safe. If therefore he
be angry, he is angry to the
intent to fauour; if hee beare,
it is to refresh; if he mortifie,
it is to quicken; if he cōdemn,
it is to make safe. Wherefore
what greater commendation
may there bee giuen to the
Crosse, then that it sanctifyeth
and declareth Gods fauour.
Happy is he that vnderstan-
deth these things, that is, how
God euen in striking vs, wil-
leth vs well.



CHAP. 6.

The godly are the first that are afflicted, and they are afflicted of God, to their good and welfare.

LO in the City, in the which my name is called vpon, begin I to punish, & shal ye be as innocents, and without punishment. The Lord commanded them that destroyed Ierusalem, to begin at his sanctuary. The time is now that iudgmēt must begin at the house of God. If the iudgement of God begin at the godly, what end carrieth them which belieue not the Gospell of God; but the godly when they are punished of God to their wealth and good, as the Epistle written to

Ier. 23.

& 49.

Ier. 23.

to the *Hebrewes* doth cleerly
testifie; Whom the Lord
loueth, him he correcteth,
and he beateth euerie child
whom he receiueth. If ye
suffer chastising, God offereth
himselfe vnto you, as to his
sonnes. What sonne is he
whom the father chastiseth
not? If ye be without chasti-
sing, whereof all sonnes are
partakers, then are ye ser-
uants, and no sonnes at all. So
Salomon, The chastening of
God thou shalt not refuse;
and neither grudge thou
when he shall correct thee,
for whom the Lord loueth,
him he correcteth, and deli-
teth himselfe as the father in
the sonne: Whomsoeuer I
loue, I rebuke and chasten.
The godly therefore are
chastened

Heb. 12.

Pro. 3.

Apo. 3.

Tobi. 2.

Exo. 1.

chastened of the mercifull
 God, to their wealth and
 good: and those which are
 most corrected, are most lo-
 ued of God. As *Tobias* was
 chastened for his profit,
Ioseph through the oppressi-
 on of his brethren, was made
 Ruler of Ægypt. By reason
 of the tyrannie of *Pharaoh*,
 the children of Israel encrea-
 sed, and were made innume-
 rable. The people hurt of
 Serpents, cryed. So he affli-
 cteth the holy, because they
 should not be in securitie
 without all feare, but that
 their repentance shall en-
 crease, their faith be confir-
 med, when they feele them-
 selues to be holpe. Although
 we know, that no man is
 scourged of God, without
 his

his deserving. For every man is a lyer and a sinner, and no flesh shall be justified before the face of God. For all flesh hath corrupted his way. Wherefore all flesh is punished, and yet wee know that not alway the godly are punished for sins, but sometime to proue the faith of the afflicted; as *Iob*, *Dauid*, and many other, or to declare and make manifest the Maiesty of his name. So he punished the Israelites in Egypt by *Pharaoh*, that he might be glorified in *Pharaoh*, and make his name cleere in all the world. So of the man borne blind from his natiuity, neither this man hath sinned nor his parents, but that the workes of God might be manifest in him.

Rom. 3.

Gen. 6.

him. And when God doth afflict his people for their finnes, he doth not therefore afflict them, that by their afflictions, they should satisfie for their sins. For the passion and suffering of Iesus Christ onely, is the ransome and expiation of our finnes. But therefore hee afflicteth, that by affliction he may driue sinners to repentance. For repentance or penance, cometh first by the knowledge of sinne, and then by faith, that our sinne is forgiven vs for Gods promise sake, and of faith sprouteth forth the calling on the name of God.

CHAP. 7.

*In tribulation wee must
pray.*

HEre we are taught what
a Christian man must
doe in temptation, when hee
seeth himselfe forsaken of all
men, that is, to pray, and not
to cease to pray, but to pray
in faith, mistrusting nothing:
for he that mistrusteth, is like
the rage of the Sea, which is
carried with the winde and
tossed and driuen with vio-
lence. VVhich thing Christ
warned vs of, saying, Watch
and pray, that yee enter not
into temptation. So likewise
Salomon, Son in thy sicknesse
deiect not thy self, but pray
to

James 1.

Mat. 26.

Psal. 42.

to the Lord, and he shal heale thee. Thereto God hath also commanded that wee should in tribulation call on him, yea and calleth that inuocation or crying on him, a sacrifice, the true and most accepted honour. For so saith the Psalme, *Call to me in the day of trouble; And addeth promises, And I will deliuer thee, and thou shalt honour mee.* And he said before in the Psalme, that hee regarded not the oblations of beasts and such other workes, but that he delighted in this sacrifice. If that we call on him in trouble, and belieue that hee will helpe vs; and when wee are holpen to giue thanks, and preach his benefit, and so likewise he calleth the hope, whereby wee tarry his help,

Psal. 4.

helpe in affliction, sacrifice.
Sacrifice you the sacrifice of
iustice, and hope ye in the
Lord. As though he should
say, that hope is a sacrifice,
whereby we yeeld iustice to
God, that (seeing he hath
so promised) hee will plucke
vs out, and deliuer vs, for so
much as he is righteous and
true. Thou seest then, that
Christian patience hath ever
hope annexed, but that hope
holdeth no creatures but
onely the word and pro-
mise of God, and holdeth
hope against hope, as saith
Paul: that is, when all crea-
tures faile, and shew no helpe
at all, yet is there hope that
God will helpe. And though
he giue vs not those things
which we would, or by that
way or means that we wil, yet

Rom. 4.

Psal. 17.

yet governeth hee to the end
 through his wisdom, and
 goodnes, that we perish not
 and that our prayers bee not
 spent in vaine. *Paul* teacheth
 the same in his gradation.
 Tribulation bringeth pati-
 ence when he commeth thi-
 ther, and teacheth vs that we
 ought to hold a sure hope in
 time of trouble, and addeth
 promise. Hope maketh vs ne-
 ver ashamed. We must there-
 fore believe that we are heard
 of God, that God will helpe
 vs, and that wee are defended
 of God. For so the *Psalm*
 command vs to believe and
 pray. And in my trouble have
 I cryed to the Lord, and to
 my God have I called, and he
 hath graciously from his ho-
 ly temple heard my voyce.

In trouble thou hast called
 on me, and I haue deliuer d
 thee. I haue graciously heard
 thee, in the darknesse of trou-
 ble. He hath cryed to me, and
 I will here him. I am with
 him in trouble, I will deliuer
 him, and he shall glorifie me.
 Of this matter haue wee no
 few examples. **The Children**
 praied in the midst of the fur-
 nace, and they were heard,
 and deliuered. *Daniel* in the
 midst of captiuitie prayed,
 and in the den of Lyons, and
 he was preserued. *Susan* for-
 saken of all men, prayed, and
 she was heard. *Ionas* in the
 belly of the fish prayed.
Hezekias as sickened euen
 to the death, he turned his
 face to the wall, and prayed
 to the Lord, and the Lord
 heard

Daniel 3.

Daniel 9.

Ionas 2.
Isa. 38

A&S 2.

heard him , and was made whole. Christ in the time of his tribulation and passion prayed, shedding forth drops of blood. Stephen in the midst of them that stoned him, praied. While Peter was kept in prison , there was prayer made of the congregation for him. Such examples ought to stir vp our mindes and our faith to pray more diligently, and with a more feruentnesse. For affliction and the great wailings and sorrow of the afflicted , are regarded of God so much, that no more acceptable sacrifice can be offered to God, then if ye offer a contrite & an humble heart, which God neuer refuseth , as sayeth the Prophet, Who is like the Lord
our

our God, which dwelleth in the high, and yet regardeth and beholdeth low things? Whom shall I looke on, but vnto the poore and contrite in spirit, and him that feareth my word. The Lord is nigh them, which haue a troubled heart. We are taught also that the Lord beholdeth and heareth the prayers and cry of sinners, of those sinners which although they haue committed neuer so filthy offences, yet belieue that the Lord God is, their God : for his promise made to Abraham, that is which belieue, that they haue God the father pacified in heauen for Iesus Christs sake : And through this faith call to God, and are heard : through this faith their

Esa. 66.

Psal. 36.

their finnes committed, are washed away. And the prayer of the afflicted goeth through to the throne of the grace of God. This faith is much worth, to perswade the heart of the afflicted in temptation, that his prayer is heard. And forasmuch as God is more ready to heare, then we to pray, we ought surely to believe, that our prayers are not idle, but that they please God, and are vndoubtedly heard; as *Sirach* also doth warne vs, Before thy prayer, prepare thy soule, and be not as a man that tempteth God: that is, lift vp thy minde with a sure confidence that God wil here thee, but not for thy worthinesse. But first, because thou art sure that God hath com-

Ecc1.8.

manded vs to pray, and for
 because God hath promised
 graciously to heere vs. Se-
 condly, for because thou hast
 a forme and manner of pray-
 er assigned of him, wherefore
 we need not to feare, that our
 prayer should offend him, for
 God casteth off no man that
 cometh vnto him, yea hee
 calleth all men vnto him
 which are troubled in heart;
*Come to me all yee that labour
 and are laden, and I shall refresh
 you.* Mary Magdalen was a
 sinner, which after ward shee
 began to wash Christs feete
 with her teares, shee heard of
 Christ, Thy sinnes are forgi-
 uen thee. Also, the theefe in
 his extreme suffering, went
 to ioy. Likewise as *Zachens,*
Matthew, Peter, for he came

Mat. II.

Mat. 9.

C

not

Luke 18.

not to call the righteous, but
sinners. He came to seeke the
lost sheepe, and lost dram or
grote. He hath promised to
them that repent, remission
of sins, and receiueth them
into his fauour, as the prodi-
gall son. If we confesse our
sinnes, he is faithfull and
righteous to forgiue vs our
sinnes, and to clense vs
from all iniquitie. I haue
said, I will confesse against
my selfe my vnrighteous-
nesse, and thou hast forgi-
uen the wickednesse of my
sinne. Also if the wicked shall
repent from all his sins which
he hath done, and shall keepe
all my precepts and will keepe
iudgement and iustice, hee
shall liue, and hee shall not
die.

Ezek. 18.

*Of prayer, and the manner of
prayer in tribulation.*

Prayer is the desire of the heart, for any thing to be required of God, it is the penitue sigh of godly minds, which call on the Name of the Lord. We are commanded to pray, watch and pray. Also, Aske and ye shall haue. Aske, and it shall be giuen you. Also, Pray continually. Againe, Be busie in prayer, and watch in it. For God doth not onely suffer vs to pray, but also commandeth, as he hath commanded vs, not to kill, nor to commit adulterie. Wherefore, like as they sin that kill, or rob, euen so doe they that neuer pray.

Mat. 16.
1 Theff. 5.
Coloss 4.

Luke 18.

*Whose prayers are heard
of God.*

Eccl. 9.

Pf. 100. 1.

John 4.

Pfal. 60.

The desire of the poore
God heareth. The prayer
of him that mekeneth him-
selfe, penetrateth and goeth
through the clouds. He that
regardeth the prayer of the
meeke, and hath not despised
their prayers. The Lord is
nigh all them, that cry vnto
him in truth. Such worship-
pers God requireth, which
worship him in spirit. The
righteous haue cryed, and
the Lord hath heard them,
and he hath deliuered them
from all their trouble. From
the ends of the world I haue
called to thee, when my
heart was dismayed, and in a
rocke

rocke hast thou exalted me.
To the Lord haue I cryed in
my trouble, and he hath gra-
ciously heard me. He behol-
deth the lowly and broken
in spirit, and such as feare his
word. Parts of true prayer,
as the promise, faith, the ef-
fect, to desire in the name of
Christ, and thankesgiuing.

Ps. 100. 19.

The promise of God.

Whatsoever ye aske the
Father in my Name, he shall
giue it you. Cry on me in the
day of thy tribulation, and I
will deliuer thee, and thou
shalt glorifie me. He shall
giue good things to them
that aske him. I say vnto
you, whatsoever things ye
aske in your prayer, belecue

Iohn 14.

Mat. 11.

Mat. 17.

that ye shall receiue, and they shall happen vnto you. Aske, and it shall be giuen you. If that two of you agree of any thing vpon the earth, whatsoeuer thing they shall require, it shall be giuen them of my Father which is in heauen. Call to me, and I will graciously heare thee. In prayer, Gods promise must be considered, how God hath promised, that he will heare vs. For he which hath commanded to pray, hath promised that he will both heare vs, and helpe vs.

Ier. 33.

*Of Faith.*James 1.
1 John 5.

We must pray with a confidence, doubting nothing. This is the confidence which

which we haue toward him,
that whatsoeuer we desire,
according to his will, he hea-
reth vs. A prayer without
faith, obtaineth nothing at
Gods hand ; we must there-
fore pray in faith. And if ye
aske in faith, he heareth vs.
Faith is assuredly to belecue,
that God forgiueth vs our
sinnes for Christs sake, and
not onely forgiueth our sins,
but also is present with vs,
ruleth and gouerneth vs, that
he may make vs safe. In this
faith if we aske any thing,
God doth graciously heare
vs. For God will giue all
things to them that beleue
in him.

To aske in the Name of Iesu:

Is to haue a respect to the glorie and will of God, that the Name of God may be glorified. For the end of euery prayer, is the glorie of God. To aske therefore in the Name of Iesu, is to aske and desire the glorie of Christ, and the spreading abroad of his Name.

The effect to desire any thing.

The Lords prayer teacheth plainly, what thing we should pray for. Moreouer, faith, hope, loue, patience. We must also pray that we be not tempted, for prayer onely obtaineth the victorie
of

of all temptation. Also for
publike and common neces-
sities, for officers, for peace.

Of Thankesgiuing.

Offer to God, prayse. To
thee shall I sacrifice the host
or oblation of prayse, and I
shall call on the Name of the
Lord, I will blesse the Lord,
at all times his prayse shall
euer be in my mouth. None
turned againe to giue glorie
to God, but the stranger. The
faithfull giue thanks that
they are deliuered of their
trouble, they magnifie God,
and preach forth his giuing
of benifites, but God often-
times deferreth to heare, to
exercise the faith of the god-
ly, as it appeareth. Syro-

Psal. 49.

Psal. 33.

Luke 18.

phenysse, also *Luke* the 18,
and yet stint not they to
pray, nor mistrust God, al-
though they obtaine not
straight wayes that which
they aske and desire, but
continue still in prayer. For
continuance in prayer hath
the reward. He continued
in prayer, he prayed the
whole day through, euen to
euen-tide, and was visited of
Gabriel. We must prescribe
or appoint no time to God.
He that continueth knock-
ing, to him it shall be opened.
God gaue not to *Abraham*
straight wayes, that which
he promised. Therefore must
we say, If thou wilt Lord,
thy will be fulfilled. Al-
though he shall kill me, yet
shall I trust in him.

Dan. 9.

Iud. 9.

Marke 1.
Iob 13.

CHAP. 8.

We ought to be patient in affliction, not to be angry, nor to speake euill of God.

PATIENCE, is to feele and consider that God doth scourge vs to call vs to repentance, and therefore gladly to suffer the hand of God, and haue a confidence that God will forgiue vs, and that he will deliuer vs. Of this patience to God-ward, springeth forth patience toward men. For when the heart is at peace with God, it tarrieth helpe of him, and vtterly setteth aside lust to auenge. Thus patience can neuer be, but

but when by faith we are assured that we please God, and that at length it shall come to passe, that we shall be saued. Christian patience therefore, is the comfort and ioy of the heart in afflictions, to whom there is annexed hope. For faith presently receiueth reconciliation and forgiuenesse of sinne, and a promise of the end. Hope tarrieth and looketh for the end to come, as faith *Esay*; In silence and hope shall be your strength. For hope hath his eye to the will of God, and knoweth, that God hath care on him; And it shall come to passe, that God will gouerne the ends according to his promise, although there appeare no helpe

helpe at all in any creatures,
as it is spoken of *Abraham*,
Against all hope, he beleueed
in hope. That is, although in
the whole compasse of na-
ture, there be no hope at all,
yet beholding the word of
God felt inwardly, that that
which God had promised,
should come to passe. Who,
as saith *Paul*, calleth those
things which are not, as
though they were. There-
fore the mind is quiet in
Christian patience. For it
considereth that afflictions
are not ill, nor are layd on vs
of God to our destruction.
For he is well assured, that he
is tempted through the good
will of God, and exercised to
repentance for his health.
And forasmuch as the mind
is

is fixed toward this will of God, he is not angry with God, for he knoweth how this calamitie or trouble commeth not by chance or fortune, without a cause, but rather reioiceth in affliction. That is it that *Esay* speaketh, In silence and hope shall be your strength: That is, be ye not angry in God, or with God. Be ye angry, but sinne not. That is, Be ye not angry with God, because he suffereth you to be punished, and doth not by and by helpe you, be not for that moued to exercise vengeance, or to forsake God, but speake closely within your hearts: That is, consider the word, and according thereunto, suffer affliction. Such patience

is stedfast and sure, yea, euen
when all mens comfort and
counsell forsake vs. Which
thing holy Scripture eu-
dently proueth euerywhere.
For he will not be forgetfull
of the poore continually.
The patience of the poore
shall not perish at length,
Tary, the Lord do manfully
comfort thy heart, and suffer
the Lord. In silence and hope
shall be thy strength. It is
good to looke for the health
of the Lord in silence. What-
soeuer is laid on thee, receiue
it, & when thou art brought
low, haue patience. He that is
patient, is ruled with much
wisedome. He that is impati-
ent, sheweth forth his foo-
lishnesse. In your patience
shall ye possesse your soules.
Affliction

Psal. 26.

Esa. 30.

Eccl. 2.

Prou. 14.

Mat. 10.

2 King. 16.

Affliction bringeth forth patience, patience probation or tryall, probation hope, and hope shall neuer be ashamed. So *David* patiently suffered the persecution of his sonne, and the curse of *Shemei*. *Iob* is a notable example of patience, The Lord gaue, the Lord hath taken away. *Abraham* was patient, when his wife was taken away and set in *Pharaohs* house. *Christ* is onely the Captaine and most perfect example of patience. So farre is it off, that aduersities should annoy or hurt vs, that they are verie profitable vnto vs. For the good, the more they are afflicted, the more patient they are, knowing that through much trouble is the way

way of heauen. For they know, that by much patience, they are tryed and proued, as *Peter* saith, Whereby the tryall of our faith may be more precious then gold, which perisheth and is tryed by fire. Wherefore a prooffe or tryall helpeth to the encrease of hope. For, when we consider, that in no such so great afflictions, we are forsaken, we gather confidently, that neuer after this shall we be forsaken. We ought therefore patiently to suffer those ills which happen on vs in this world. For if we be impatient, we be not Christians. For as many as haue beene since the beginning of the world hitherto, godly and Christian men, they

1 Pet. x.

they haue all beene afflicted with manifold troubles. But for because they haue overcome them with patience, their hope set and fixed in God, therefore they are made safe, as witnesseth the examples of the holy, from the first *Abel* vnto those righteous which in these dayes are aliue. Wherefore is behoued euen Christ himselfe, by the Crosse to enter into life. And this in all aduersities is great comfort, and of great strength, to know that God requireth patience, and that mingled with ioy. But mans reason perceiueth not that, but God teacheth it. For our reason is therefore troubled and vexed in persecution, because it thinketh that

Col. 1.

that we are afflicted, because God either hateth vs, or doth not regard vs, neither will helpe vs. These false opinions God plucketh from vs, and teacheth vs, that we are afflicted, not because he hateth vs, but because he will either amend vs, or when we be amended, so to continue, according to that saying, He correcteth the Sonne whom he loueth. Againe, I will not the death of a sinner. Again, He hath concluded all vnder sinne, not to destroy all, but to haue mercie on all. And this thing engendereth gladnesse in our minds, to know and feele that it pleaseth God to haue vs afflicted. For we must belike the Image of his Sonne. Morcouer, that in our affliction

Eze. 16.

Esa. 49.

Ier. 19.

affliction, he will helpe vs,
 and keepe vs, and also com-
 fort vs with the holy Ghost,
 and set our conscience at
 peace, and make vs be glad in
 God, so that we desire helpe
 of him. For he commandeth
 that we should looke for
 helpe at his hand, according
 to this, All they that carrie,
 they shall not be confoun-
 ded. And God commandeth
 likewise that we should aske
 helpe of him, Call on me in
 the day of trouble, and I will
 deliuer thee, and thou shalt
 glorifie me. Of this patience
 and comfort, God alone is
 the authour, which also gi-
 ueth patience. For thou art
 my patience, O Lord. Yet O
 my soule be vnder and sub-
 iect to God, For of him is
 my

Rom. 15.

my patience. Thinke the thoughts of peace, that I may giue you the end and patience. The God of patience and comfort, &c. This Christian patience hath certaine conditions whereby it is knowne to be the true patience. First, It grudgeth not, neither excuseth it selfe, as though it should suffer vnworthily for his sinnes. Wherefore he sitteth downe and holdeth his peace, as *Jeremie* saith, Hee sitteth alone, and speaketh no word, for he hath layd a yoke vpon him. Secondly, It casteth all carefulnesse on God, and committeth it selfe all whole to God, that Gods will be done, and not his. Thirdly, It humbleth himselfe, and casteth

casteth off ryot, and the pleasure of the world. Fourthly he is merrie, and ready to suffer, yet more heauier and more gricuous ills.

CHAP. 9.

*Succour in affliction may
be asked of God.*

Iohn 15.

WE must looke for
helpe in all afflictions,
for God promiseth his
helpe, saying, I am with you,
feare ye not, I will strengthen
you. Againe, Without me ye
are able to doe nothing. But
when he is present, we are
able to do all things through
him. And if he be with vs,
who shall be against vs? Of
what danger shall we be
afraid

afraid of? He hath promised
 truly to be with vs vntill the
 end of the world, and vn-
 doubtedly he will be. Let vs
 call therefore on his helpe,
 he is true, and is ready to all
 them that call on him in
 truth. *Indeth* desiring helpe
 of God, said, Helpe me thy
 handmaid which haue none
 other helpe but the Lord.
 Giue vs helpe from the
 holy place, or else he sen-
 deth helpe from his holy
 place, And from Syon will
 he defend thee. O God giue
 heed toward my helpe, and
 haste to helpe me, O Lord.
 Blessed is that man, whose
 helpe is of thee. Helpe vs
 from tribulation: for vaine is
 the helpe of man. My helpe
 is of the Lord which made
 heauen

Iud. 6.

Psal. 86

Pf. 100. 20

heaven and earth. In time of tribulation we ought from above to looke for the helpe of God : but the manner, time, and kind of helpe is vnkknown vnto vs, that faith and hope may haue place, which sticketh to those things, which are not seene nor heard. Doe not therefore in time of trouble run without thy selfe, but tarrie within thy selfe, and tarrie the strength of the Lord. He will come if thou depart not, He will strengthen thee, if thou seeke none other strength, for he commeth not to them that flee, but to them that tarrie boldly. Tribulation must not be overcome with flight, but with constancie, and sticking in the

the faith of the Name of
 God. Also the helpe of the
 Lord is ouer them that only
 put their confidence and
 trust in God, he is ready with
 all his Angels, when all other
 things forsake them, he hath
 a respect to his in affliction:
 continually hee keepeth
 them and comforteth them.
 To *Elias* when he was fled,
 and was hungry, he sent a
 Rauen which brought him
 bread. Againe, he sent him
 bread and water by his An-
 gell. He was with the Elder
Toby, and at length healed
 him of his blindnesse. He
 turned the wailing of the
 Iewes into ioy. He wrought
 maruailously with the Be-
 thulians which cryed vpon
 him. He was with *Daniel*
 D and

3 King. 17.

2 King. 19.

Tobi. 5.

Dan. 5.

Dan. 13.

and the Children in the Furnace of fire, that the fire should not hurt them.

Jonas 2.

When *Daniel* was in the den of Lyons in Chaldee, the Lord sent him his dinner from Iury. *Susan* was left comfortlesse and in desperation, and yet in extreame danger God deliuered her, and considered her anguish.

Acts 12.

He preserued *Jonas* in the belly of the Fish, that he should not perish, which yet had deserued death. He was with *Peter* in prison, and deliuered him. He brought *Paul* forth of prison, to whom God spake by a vision in the night, Feare not, but speake, and hold not thy peace. And forasmuch as I am with thee, no man shall draw

2 Cor. i.

draw nigh to hurt thee. Wherefore *Paul* cryeth on this manner, As the passions and sufferings of *Christ* doe abound in vs, euen so doe consolations and comfort by *Christ*. We must therefore aske helpe in time of trouble, of *God* onely, which of himselfe, and by himselfe defendeth euerie man that is his, and not by the helpe of man. Of which thing there be examples how oft times he help the people of *Israel*, when none of all the people about them were with them, but all against them; onely with his presence through his true worship in *Ierusalem* and *Syon*. He will send help vnto thee from his holy place, and out of *Syon* shall

he defend thee. And as often
as they looked not for helpe
out of Syon, but out of Æ-
gypt, or from the Assyrians,
so oftentimes they fell, and
were worse hurt, as men
which claue to a staffe of a
reed. For helpe or succour
required of creatures, is not
onely vaine, but is also to our
hurt and losse, as *Luke* telleth
of the woman which had
the course of blood, which
bestowed in vaine all the sub-
stance she had on Physitians,
and receiued helth by faith
onely in Christ. For God
deliuereth when most need
is, that his glorie may shine
the brighter. Therefore the
will of God must be looked
on, and our helpe and hope
may be affixed in nothing
else.

else then in God, which is an
helper in time conuenient,
which hath fixed his eyes
vpon thee. For the eies of the
Lord are on the righteous,
and his eares ready to their
prayers. We may put no
affiance nor trust in man, nor
in mans helpe, but in God
onely. Vaine is the helpe of
men. Cursed is he that trust-
eth in man, and maketh flesh
his defence, and is departed
from God. Thy King shall
not increase his horses. Woe
to them which goe downe
into Egypt, hoping in the
helpe of horses. Some in
horses, and some in chariots,
but we in the Name of the
Lord. Nor hath he delight
in the strength of the horse,
neither yet pleasure in the
D 3 legs

Psal. 31.

Ier. 17.

legs of men. The Lord delighteth in them that feare him, and in them that put their hope in him.

CHAP. IO.

*Yet in affliction or sicknesse
medicine and counsell
are not to be
despised.*

Esa. 38.

FOR God by instruments performeth his will, and doth, and worketh all things in their order by meanes, as cleerely testifie the holy Scripture. *Esay* commanded to take a cluster of Figges and to plaister them vpon *Ezekias* wound, and so to be made whole. This is certainly a great praise and defence

fence to physicke: For God will not the vse of his creatures to be neglected or despised. He condemneth only the faith and confidence in creatures. And although he might easily haue healed *Ezekias*, with one word, yet would he do it by medicine. So he might bring forth and increase children of mans body otherwise, or by some other manner, but yet he will doe it by the woman. Wherefore let vs vse things as God hath created them with thankesgiuing, and let vs onely put no confidence in them, as we read that *Asah* dyed, which in his sicknesse sought not the Lord, but Physitians. Hope must chiefly be put in the Lord,

D 4 and

Coloss. 4.

and afterward let vs vse the helpe of Physitians, as the benefit of God. Moreouer, we must consider, that God hath created medicines, as witnesseth *Iesus Syrach*, Honour the Physitian for necessities sake, for the Highest hath created him : For of God is all remedy, &c. Beside that, among the people of God there were euer Physitians, and *Luke* himself the Euangelist, was also a Physitian. But yet (as I said) we must put no confidence in the Physitian, but rather in God. For Physicke without the working of God, helpeth nothing, as witnesseth the historie of the woman which twelue yeeres suffered the fluxe. For the
outward

outward Phylicke is deceitfull, and nothing at all, except health be inwardly giuen of God. The woman is not reproued, because she spent much on Physitians, but rather is priuily shewed, that Phylicke is in vaine, when it is attempted without God. So may we not despise Phylicke, whom the Highest hath created of the earth: so that we renounce our will into the hand of God, which is the chiefe point that is by Phylicke, either to heale vs, or to kill vs. This is the strong faith in God, through which, no sicknesse is so grievous and vncurable which is not made whole. This faith I say, is nothing else but the most lively opinion, and vn-

D 5 doubted.

doubted trust in the mercie of God, whereby a man vndoubtedly perswadeth himselfe, that he is in the fauour of God, & that God is courteous, and forgiuing him all things that he hath either done or said: courteous in good things, forgiuing in ill things. This faith commeth by hearing, and hearing by the word of God. Phylicke therefore may not be despised: For God is the Author and Creator of things, in which also he worketh as by a meane. So *Elizeus* tooke Salt, and cast it into the fountaine of waters, which were very ill and vnholesome, and made the waters whole againe. He purged and rid the leper of *Naaman*, Cap-
taine

taine vnder the King of Syria, in the water of Iordan. Water without the word and promise of God is nothing, as if any other had washed himselfe a hundred times in Iordan, he should not haue beene cleansed. *Naaman* is clenfed, for he had promise; Be thou washed, and thou shalt be whole. When he regardeth not this promise but onely the water, he erreth, and tarrieth in leprosie, and so should haue perished, and haue beene a blasphemer against God, vnlesse he had beene warned of his seruants. He came therefore with faith, and was made whole. So Christ to make the blind man whole, made clay with spittle. Againe, the
hem

Mat. 9.

hem of Christs garment touched, deliuered the woman from the fluxe of blood. The voyce of Christ called forth *Lazarus*. The voyce of Christ called forth vn-cleane spirits from men. The shadow of *Peter* expelleth sicknesse. So much can the creature doe, taken into the hands of the Almighty, which hath not this strength of Nature, but of the euer-lasting word of God, of whom it receiueth the strength of doing, that it resteth not, but is euer working and mightie. For there is nothing made of God in vaine, although it be neuer so vile. For therefore God created those vile things, to signifie, that he himselte worketh.

worketh in those abiect and vile things : but the wicked doe attribute the strength of curing, healing, multiplying, and bringing forth to the earth, nature, and herbes; but the faithfull attribute it to the living word of God, and to the present power of God. For God worketh all things by the earth, herbes, & other his creatures, as by instruments, but yet we ought not to attribute those things to trees, and herbs, although God vse those things for our sakes, but to God which worketh all things in all things, that all things may be referred to their first well-spring. Wherefore it is sure that God by instruments doth worke, clense, heale, and make safe. So God onely

Ps. 100. 3.

feedeth vs, your heavenly father feedeth them, yet vsed he bread as an instrument to feed by. Bread confirmeth the heart of man. Again, God alone keepeth vs, and defendeth vs, according to this; Except the Lord doe keepe the Citie, he that keepeth it, watcheth in vaine, and yet he keepeth it with the ministerie of Angels and gouernours. Finally, God is the Authour and Lord of all things, he hath his organs and instruments, with the which, as with meanes, he doth what he will.

CHAP.

CHAP. II.

*In affliction no time may be
appointed to God, neither
yet manner whereby
we would be
deliuered.*

THere is no time nor
measure of affliction to
be prescribed or limited to
the Lord, although he defer
the matter a long season, as
it appeareth in the fifth
Chapter of *Iohn*, that the *Iohn 5.*
infirmity of the sicke was
prolonged vntill the thirtie
and eight yeere, by the will
of God, vntill Christ should
come and be glorified. So let
vs beleue certainly, all our
afflictions to endure the
longer,

longer, through the mightie will and worke of God, that at the last the Lord be glorified in vs. A certaine man was borne blind, and continued so blind vntill he came to the perfect age of a man, but wherefore? verily, that the worke of the Lord might be shewed in him. In like wise the Israelites were not only grieuously punished vnder *Pharaoh* in *Ægypt*, but also a long season; not that they should be destroyed, but rather that the Name of the Lord should be glorified in them. *Iob* also was cast into grieuous hellish paines many moneths, that by the continuance of his paines, it might be made manifest that all men were lyers, and God only

onely true : That is, that the Name of God by him might be glorified. In like manner, *Ioseph* hauing knowledge by his dreame, that he should be a gouernour, was kept long time, partly vnder a grieuous seruitude and bondage, and partly in prison : But for none other cause, but that the Name of God, by him deliuered from so low humilitie, and brought to so great honour, might be glorified. God will therefore helpe when need shall require, when we be in a manner compelled to despaire in all humane helpe, and when all carnall counsell deceiue vs : for God onely will be glorified. Christ did not change water into wine at the beginning

ginning, but did tarry vntill it appeared manifestly to all the guests that there lacked wine: that the glorie onely to God, and to none other might be giuen. It seemeth oftentimes that God doth leaue his elect in the midst of all ill, but suddenly helpeth and giueth succour, especially when all things is brought to desperation and beside all hope, with some rare and seldome shewen myracle he helpeth, although naturall remedy doe lacke, and trouble abound on euerie side, so that it seemeth, that the Lord hath forgotten his elect: but afterward he faileth not to deliuer them out of the midst of all their troubles more gloriously.

gloriously. He might haue let *Pharaoh* that he should not haue punished the Children of Israel, but when all mans helpe was past, he deliuered his people from *Pharaoh* in the Red Sea. The Lord doth prolong helpe for our vtilitie and profit, that he might exercise and proue faith by temptation, so that he onely might possesse the title and name of a helper, that we might learne the better to trust in God, and to haue compassion vpon other that be tempted, as in the *Psalme*. And thy learning hath corrected me for euer, and thy discipline shall teach me. So *Paul* speaketh of Christ, It behoueth that Christ in all things should be

Psal. 17.

Ier. 29.

be made like his brethren,
that he might be mercifull
ouer them. We ought not
therefore to despaire in the
time of affliction, specially
when we know certainly,
that the terme and end of
punishment and paine, is to
be prescribed, limited, and
appointed of God, as the
Prophets beare witnesse;
When the yeeres begin to
be fulfilled, I will visit you,
and raise vpon you a good
word. Also the day shall be,
that I will breake his yoke
from thy necke, and stran-
gers shall beare no more
rule ouer it. He which shall
believe, shall make no haste.
He which yet seemed a farre
off, shall appeare at the end,
and shall not lye : although
he

he tarry, yet looke for him,
 for he is comming, and at
 the last he shall come, and
 shall not be slow. Where-
 fore we must say; The will
 of the Lord be fulfilled. Also,
 Lord, if thou wilt, thou maist
 make me cleane. Also, *Paul*
 saith, The Lord is faithfull,
 which will not suffer you to
 be tempted about your
 might, but shall giue with
 temptation, power to resist,
 that you may be able to suf-
 fer. Although he kill me, yet
 will I trust in him. If I shall
 walke in the midst of the
 shadow of death, I will not
 feare euill things, because
 thou art with me. *Iudeth* in
 the seuenth and eighth chap-
 ters, is a good example. The
 people of Israel were forty
 yeeres

1 Cor. 10

Iob 14.

Iohn 2.

yeeres in desert. God did not giue to *Abraham* shortly that which he promised. So *Christ* said, his houre was not yet come. The woman of *Canaan* is a good example. Also, *Christ* was tempted of the *Diuel* in the wilderness fortie dayes.

CHAP. 12.

It is a great comfort to them that be in affliction, to remember that Christ was also tempted, and exercised with all, as we be wont to be exercised.

First we see *Christ* tempted, in whom we haue an example of patience and long suffering. This is our
Captaine

Captaine whom we ought to follow in suffering, lest it should be heauie to vs when we be tempted and punished in this world, either of the Diuel, or of his members. For as the Apostle saith, We haue an high Priest tempted in all things like to vs: without sinne. And forasmuch as it behoued him so to be tempted, that he might the better helpe them that be tempted; Therefore Christ was deliuered to the Diuel to be tempted, as he was after betrayed to the Iewes to be crucified, that we which be tempted by him, and in him, might liue. And furthermore, that by his temptation, he should ouercome, lest we should obey and be ouercome

ouercome in temptation,
and by that his death he
might redeeme vs from per-
petuall death. Therefore let
vs not be angry, nor take it
grieuously when we be let
slip by God our Father into
diuers temptations, tribula-
tions, and afflictions : be-
cause no man is tempted ex-
cept the Lord will : nor the
Diuel hath no power to
hurt any man, except the
Lord will permit and suffer
him : and whensoever he
shall suffer him to tempt, yet
he will not suffer vs to be
tempted aboue our power.
We haue not onely Christ
for our example, but also the
godly, both Prophets and
Apostles, which in like
wise haue beene tempted,
persecuted,

persecuted, stoned, killed, and crucified, as *Paul* of himselfe witnesseth. It is a great comfort to the godly, when for the Name of Christ and his holy Gospel, they suffer persecution, imprisonment, and at the last death; in which troubles, yet ioy and affliction haue place, and be mixt together. If they be punished, it is ioy and comfort to them to haue Christ, and all good and holy men followeth with them in their afflictions: as *Paul* saith, Receiving the word with great affliction and ioy of the Holy Ghost. So Christ doth comfort his elect, saying; In the world you shall haue affliction, but be of good comfort, I haue overcome the world.

E You

Iohn 16.

Iohn 15.

Mat. 15.

You shall weepe and lament,
and the world shall reioyce:
You shall mourne, but your
mourning shall be turned in-
to ioy. The seruant is not
better then the master. He
that will follow me, let him
deny himselfe, &c. He which
doth not take vp his crosse
and follow, &c. He that
will saue his soule, shall loose
it, &c. And he which will
loose his soule for my sake,
shall find it euerlastingly. For
the Gospel is the word of
the crosse, Whosoever prea-
cheth it truly, & confesse it,
must needs suffer affliction.
For thy Gospel doth re-
proue the world, and con-
demneth those things which
be in the world. But the
world cannot suffer that,
therefore

therefore he punisheth, persecuteth, and killeth the godly. We haue examples enough; *Cain* killed *Abel*; *Eſau* persecuted *Iacob*; *Saul*, *Dauid*; *Pharaoh*, *Moses*; the Pharisee, *Christ*; the *Iewes*, the *Apostles*; *Herod*, *Iohn Baptist*. If therefore we be likewise punished and tempted, there chanceth no new things to vs, but let vs remember *Christ* and his *Apostles*, our examples, which admonished, and warned vs of such things, which were in like wise punished, and did teach vs, that all such as would liue godly and meekly in *Christ*, should suffer persecution, And by many troubles we must enter into the Kingdome of *God*.

2 Tim. 3.

C H A P. 13.

*It is great comfort in affliction
that no man can hurt the
faithfull, except
Christ will.*

ALthough the world and
the Diuel be neuer so
furious and madde, yet the
faithfull cannot be hurt. I
will not feare a thousand
people compassing me about
because they stand vnder the
wing of God. Also, all the
creatures cannot hurt the
faithfull, except God will.
The water did not hurt the
Israelites: the fire did not
hurt the three children, be-
ing in the furnace: the Ly-
ons did not hurt Daniel:

David

David stopped the mouth of
the Lyon, as the Epistle
written to the Hebrewes
cleerely witnesseth. If the
faithfull perish in battell, it is
the good will of God: with-
out whose will and suffe-
rance, no aduersitie can come
vnto them. And he that hur-
teth one faithfull, doth not
hurt him, but God: for God
doth reuenge the wrong
done to the faithfull, as it
were done to himselfe. And
if any aduersity or heauinesse
hang ouer the people of
God, God regardeth and ta-
keth that euen as he himselfe
were punished, and grieued;
but the reuenging thereof, is
to be left to God: for God
maketh himselfe defender of
all belieuers; he doth take
E 3 them,

Mat. 10.

John 10.

them, and carrie them vpon
 his shoulders : Therefore
 God hath charge ouer the
 godly, whether they liue or
 dye : Nor he doth not leaue
 them in the middle of their
 trouble and crosse, but then
 he is more neere them, and
 cannot forget his elect. He is
 the God of *Abraham*, *Isaac*,
 and *Iacob*, wheresoeuer they
 be. So Christ. The haire of
 your heads be numbred.
 The Iewes did seeke to kill
 Christ, but his time was not
 then come. No man did see
 hands vpon him, because his
 houre was not come. They
 went about to take him, but
 he did escape from the mid-
 dle of their hands. Notwith-
 standing the wicked doe of-
 ten overcome the godly,
 and

and God doth suffer the wicked to preuaile against the good: but through that rod, the Lord doth call his to repentance, and teacheth them in feare. So *Cain* preuailed against *Abel*, the Sodomites against *Lot*, *Eſau* against *Ya-
cob*, the Philiftians often did ouercome the Iſraelites, *Aby-
melech* ouercame the Sichi-
mites, *Saul* against *Dauid*, *Herod* against *Iohn*, the Iewes against *Chriſt*, *Acab* & *Ieſabel* against *Elias*, the Iewes against *Stephen*, the Turkes often ouercommeth the Chriſtians. In theſe exam-
ples it is great comfort to the godly which ſuffer wrong, to whom the Lord ſaith, I will fixe mine eyes ſtedfaſtly vpon thee. That which was

E 4 done

Pſal. 31.

done in the beginning of the world, is done also euen vnto the end of the world. The wicked thinke that they ouercome, when that they kill, and cast other into exile, and thinke that the Lord doth forsake them, when he doth not deliuer them from death and persecution, by some visible myracle. Surely Christ was so deliuered from death, and so all they which doe beleue in Christ, by Christ be deliuered from death. God would not grant (if he did not certainly know) that of persecution, and such other euils, which be wont to chance to his elect, greatest profit to come vnto them. He suffereth them to be cast into prison,
into

into dennes, and into death,
that he may declare thereby
that he hath both power
and will to saue them: Such
diligent care hath the Lord
ouer the godly. God with all
his Angels is ready, when all
other things doe forsake.
Whereof the Psalme saith;
When my father and my
mother forsooke me, the
Lord hath taken me. Fur-
ther, it is a great comfort to
the godly, that the wicked
(whom God doth vse as a
rod to scourge the godly
people) goe not cleere away
without punishment, whom
he maketh either shamefully
ashamed, or through their
owne counsell he doth take
them, and bringeth them
into the same destruction.

which they their selues haue studied and found out for other : As it is right before God that he should reward euerie man according to his workes. What is so iust before God, as that they which doe oppresse the godly in this world, and through persecution make them exiles, in the world to come shall suffer the same persecution, which they haue done to other. The godly that they may be in rest with other Saints, which comming from great trouble, shall now receiue the Kingdome eternal. For when we be gone here hence, all labour and sorrow shall cease, and rest and ioy shall follow. And to the wicked shall follow clean contrarie,

contrarie, like as (we read in the Gospel) did follow to the rich glutton. Sonne remember, &c. Woe be to thee Assur, the rod of my anger and furie. I will teare thee, and breake thee as the bough of a tree. Also *Paul*, It is right (saith he) before God, to giue affliction to them which do punish you, and to you which be punished, release and deliuerance thereof. Examples hereof be *Pharaoh*, *Balthasar*, *Daniel*, *Senacherib*, *Saul*, *Absalom*, the *Pharifies*, *Chaphas* and *Pilate*. The cause is, for he that hurteth one faithfull, wrongeth not only him, but God, the which doth reueng the iniurie and wrong done to the faithfull, as iniurie done

Esa. 10.

Rom. 9.

Dan. 5.

King. 7.

Jer. 10.

done to himselfe, as the Lord said to *Samuel*, They haue not cast thee away, but me. He forbiddeth to touch his faithfull, saying, Doe not touch mine Anointed, and say not ill of my Prophets. They which deuour *Iacob*, doe sinne, and ill shall come vpon them. He that toucheth you, toucheth the apple of mine eie. They that spoile thee, shall be spoiled. Also **Christ**, He that heareth you heareth me, and he that despiseth you, despiseth me. And so God did speake from heauen to *Paul*, saying, *Saul, Saul*, why doest thou persecute me.

C H A P.

CHAP. 14.

*The goodnesse of God is not to
be despised, or lightly regar-
ded in afflictions, where-
by God will punish
and giue war-
ning.*

God therefore giueth
warning and monition
before, that men should re-
pent, & so repenting, should
beleue and receiue grace,
and they which will not be-
leue, should be without ex-
cuse, and suffer punishment
iustly. So *Noah* in his time
did admonish men an hun-
dred yeeres. And *Lot* did
warne the Sodomites. Also
Egypt was in perill to pe-
rish,

Gen. 6.

rish, then *Moses* was sent. It was shewed before by the Prophets, that the tenne Tribes should be carried to Babylon, Hierusalem should be ouerthrowne by the Caldees, and the people brought to captiuitie. *Jeremy* was sent, which preached forty yeers. *Nabucodonosor* was made afraid in his dreame. So Christ did bewaile and shew before, the destruction of Hierusalem. The place of repentance with God is before the sentence giuen, but not so, if it be written. The foolish virgines did aske oyle in vaine, when the gates were shut vp. *Esau* mourned too late, when *Iacob* had gotten the blessing. So the Psalme, Seeke the Lord while he may

may be found. King *Balthasar* did not seeke the Lord, nor did not find him : but *Nabucodonosor* did seeke him and he did find him. Also the vnfaithfull ministers bounden both hand and foot were cast out into vtter darknesse. When the wrath of the Lord is consummate, or at the full, the godly be punished with the wicked. The iudgement of God, when he is angry, is giuen vpon all, as well good as ill, as *Esay* teacheth. Also the Psalme, The godly conceiue a hope of felicitie and grace, as they doe confesse : We haue not forgotten thee. The Lord shall not cut away his mercie for euer. And they which be chastened, doe suffer iudgement,

Esa. 64.

Prou. i.

ment, and at length doe obtaine mercie. He will not be angry for euer. Therefore the Lord doth chasten all the godly which doe repent, with paines in this world, as he punished *David*, that he might make them more lowly. Hee doth instruct them with learning, and maketh them more circumspect and warie. God doth euer send before, both messengers and tokens, that men might repent: and to them which will not repent, no excuse shall be left: As the Prophets, Christ, and his Apostles, did warne men in their time, as it is written: Wisdom fitteth without the doores, and preacheth in the streetes, and crieth aloud, &c. He

He councelleth and stirreth
his to repentance, that they
may feare lest he cast them
among the blasphemers. But
they be not cast away, the
which made afeard by Gods
word, doe beleue Christ, but
rather Christ draweth them
to himselfe, saying, Come to
me all you which labour and
be burdened and laden, and I
will refresh you. But thou
wilt say, The proper work of
God is to fauour and to haue
mercie, and therefore he will
reuoke his sentence. It is true,
for it is a strange worke to
him to be angry: for verily,
he would not the death of a
sinner, but rather that he
should be conuerted and liue.
But vnder this condition, he
he will reuoke his sentence, if
we

we knowledg our finnes,
whereby we haue prouoked
God to wrath, and doe re-
pent. If the wicked doe re-
pent, &c. But repentance is
conuersion and turning of
the wicked man, whose two
parts be contrition and faith.
Contrition, is to knowledg
the sinne, and by the iudge-
ment and sentence of God,
truly to be made afraid, say-
ing, We haue sinned onely
to behold thou art angry.
Also, I am he which haue
sinned. But faith is a constant
trust of mercy, by the which
we decree and reckon sure-
ly, that our finnes be forgiven
vs for Christs sake. Then
shall God reuoke his sen-
tence, when there is yet time
to pacifie God : as we read
in

in *Ionas* of the destruction of the Niniuites. And the word of God was spoken to *Esay*: Goe and say to *Ezekias*, Thus saith the Lord God of *Dauid* thy father, I haue heard thy prayer, and seene thy teares and weepings, Behold, I will adde and put to thy dayes fifteene yeers, &c. So Christ did set forth the faith of the woman of Canaan which before he seemed to put away. Is God therefore to be esteemed mutable? No, for although he reuoketh the sentence, which he wil- leth to be secret and hid from vs, yet he doth not change his eternall counsell, but for this cause those things be done by the godly prouidence of God, that the
faith

Esa. 14.

Naum. 1.

faith of the righteous might be proued. Therefore the decreed purposes of God be irreuokeable, and cannot be called againe, nor any man liuing can breake or disappoint the decree and purpose of God, as *Esay* witnesseth, saying, The Lord hath decreed it, who can breake or make it void? He hath put forth his hand, who can turn him again? So *Nahum*, Who can stand before the face of his wrath and indignation? And, who is able to resist in the wrath of his furie? Surely no man, no creature can breake the decree appointed of God, or resist his wrath. The decree of God may be broken by repentance, that is, by sorrow that the

the sinne is done, and by
 faith, which doth certainly
 belecue and feelee, that all our
 finnes be forgiuen vs for
 Christs sake. This faith doth
 ouercome the iudgement of
 the Law (which is the de-
 cree of God) which is his
 wrath : Whereof *Ezekiel*
 speaketh, The Lord saith, I
 haue searched for a man the
 which would make vp the
 hedge, and set vp himselfe
 in the gap before me in the
 lands behalfe. It is said to
Moses, Let me destroy this
 people. He which saith, let
 me, doth signifie and declare,
 that he may be letted, which
 by no carnall armour, no
 walles of defence, nor by no
 mans wisedome, is or can
 be brought to passe, but by
 the

the onely faith in the word
of God which is Iesus
Christ.

CHAP. 15.

*There be diuers crafts of the
Diuel, whereby he tempteth,
and where one craft pro-
fiteth nothing, he
addeth many
other.*

THE Diuel hath not one
grin, snare, or deceit, but
diuers : For he goeth about
to deceiue fasters, and lear-
ned people or cloisterers,
by one policie and other,
which be conuersant in the
multitude and common peo-
ple by another craft : But
against all the assaults of the
Diuel,

Diuel, there is none so sure
and ready a remedy at hand
as the continuall meditation
of Scripture : as Christ did
ouercome all the assaults of
the Diuel by the onely me-
ditation and recitall of the
Scriptures. For that is the
only commoditie and profit,
the continuall meditation of
the Scripture both by day
and night, and so *Paul* saith,
Take you the hearts of
health, the sword of the spi-
rit, which is the word of
God, whereby we defend all
his fire darts and weapons,
and vtterly extinguish them.
Wherefore it is best remedy
in the beginning of all temp-
tation, to checke the Diuel in
the mouth, that it becom-
meth not vs to doe that
which

Mat. 4.

which he stirreth and suggesteth vs to doe, specially, because God prohibiteth and forbiddeth it to be done, that he cannot by any means suffer: nor he will not be smitten downe nor driuen away with one stroke or twaine, but he will come againe as often. For he walketh about as a roaring Lyon, seeking whom he may deuour. Whom you must resist with stedfast faith, saith *Peter*. For the Diuel knoweth how to bring forth the witnessses of Scriptures, but falsely of his spirit of error.

1 Pet. 5.

First,

First, If thou be tempted in
pride or vaine glorie,
answer him
again :

It is written, God resisteth
the proud, but to the lowly
he giueth grace. Ashes and
earth, why art thou proud?
He which exalteth, himsele
shall be brought low : and he
that lowly meeketh and sub-
mitteth himself, shal be exal-
ted. So *Moses & Aaron* in the
beginning were lowly, but at
the last they were great. So
Ioseph was lowly in *Ægypt*.
Daniel in *Babylon* was low-
ly. The Apostles were fish-
ers. Pride did throw *Luci-
fer* out of heauen. So *Pha-
raoh*, *Nabucadonosor*, *Bal-
F thasar*,

1 Pet. 5.

thaser, Holophernes, and other proud Kings : pride hath cast them downe into extreame miserie. The Lord hath put downe the mightie from their seat, and hath exalted the lowly.

Secondly, If thou be tempted in wrath or anger:

Iam. 1.

Ephes. 3.

Say, it is written, the wrath of a man doth not worke the iustice of God. Let not the Sunne goe down vpon your wrath. Be ye angry, and doe not sinne. Thou shalt not hate thy brother in thy heart, but shalt tell thy neighbor his fault, that thou beare not sinne for his sake: nor thou shalt not haue in remembrance the wrong of thy

thy Citizens. For wrath engendreth hatred, and hatred, manslaughter; and Cain by hatred killed his brother, and euerie one which hateth his brother, is a man-killer. To hate a man, is not onely to be of a strange mind toward him, but to deny your neighbour such workes as brotherly loue doth require.

1 Iohn 4.

Thirdly, If thou be tempted in feasting, or gluttony and drunkennesse :

Say, it is written, Take heed to your selues, lest your hearts be ouercome with feasting and drunkennesse. Who is accursed? Be not they which delight in much drinking of wine, and study

Luke 21.

how to drinke off cup-fuls?
Woe be to you, which be
stronge to drinke wine, and
expert to set vp drunkennes.
Also, woe be to you that rise
vp early to vse your selues in
drunkenesse, & yet at night
are more superfluous with
wine. Wine maketh scor-
ners, and drunkenesse pre-
pareth brawling or chiding.
Fornication, wine, and drun-
kennes take away the heart.
Also, drunkards shall not
possesse the Kingdome of
God. Be you not drunken
with wine, in the which is
excesse. It is not vnlawfull to
drinke wine, the Scripture
would that the body should
be chastised, that it be obe-
dient and submit it selfe to
the Spirit, as *Paul* saith, Be
you

you fulfilled with the holy Ghost : as he would say; Be you sober, for so you shall be apt to the motions of the holy Ghost.

Fourthly, If thou be tempted in auarice or couetousnesse :

Say, It is written, what auaieth it a man if he winne all the world, and yet loose his owne soule ? Take heed and beware of couetousnes. Let your manners be farre from couetousnesse, and be ye contented with the things which ye haue. Who that desireth to be made rich, shall not be without sinne. Of this thing are examples. *Gehezie*, *Elizeus* seru-
uant, was stricken with the
E 3 leprosie.

Mat. 10.

leprosie. Againe, *Achan* was stoned. The end or intent of couetousnesse, is to liue long, to lacke nothing, that he be not in danger or losse of any thing. It is the fountaine and root of vnbeliefe. The Lord therefore will that we put our confidence in him, that we cast all our carefulnesse and hope in him, and then shall it come to passe, that he shall prouide all things meet and necessarie for vs. Infidelitic then onely in all matters maketh vs so careful and pensue; for because we trust not God, nor belieue stedfastly in him.

F 4

Fifthly,

*Fifthly, If thou be tempted
with hunger, pouertie,
or carefulnesse of
living:*

Say, It is written, Man
shall not liue by bread onely,
but in euerie word that pro-
ceedeth from the mouth of
God. They which seeke the
Lord, shall want no good
thing. I haue beene young,
and am waxen old, I haue
not seene the righteous for-
saken. Lay thy care on the
Lord, and he shall nourish
thee. Thou openest thy
hand, and fillest euerie crea-
ture with thy blessing.
Which giueth meat to the
hungry. Be you not carefull.
Christ fed with five barley
loaves,

Psal. 33.

Psal. 54.

Psal. 44.

Mark 7.

Gen. 3.

loaves, and two fishes, five thousand men. The rauen brought meat to *Elias*. Also, the Angel brought meat from heauen to *Elias*. Therefore the care of temporall things must be left to God. For food is giuen, and is not gotten with labour, yet God willeth vs to labour. In the sweat of thy face, &c. For thou shalt eat the labour of thy hands. We must therefore labour, for because we are made for that purpose, and for because so is the will of God, to whose diuine will we must obey. Also, he hath inioyned vs to labour, to macerate and mortifie the flesh, to profit our neighbor, and to prouide for our necessities.

Sixthly,

*Sixthly, If thou be tempted
in idlenesse:*

Say thou, In the sweat of thy face, thou shalt eat thy bread. For the Lord hath appointed the children of *Adam* to labour, at the example of the Pismire. And Christ was a Carpenter, and wrought with his hands till the time of his preaching. Againe, *Noah* planted a vineyard. He which tilleth the land, shall be satisfied. Consider thou godly Christian, how God curseth idlenesse, and how much he abhorreth it. For experience teacheth, that from thence springeth forth all kind of vice. *Ezekiel* saith, The sinne of Sodome

Gen. 3.

Prou. 6.

Gen. 1.

was pride, plentie of bread,
aboundance, and idlenesse.
Wherefore God hath com-
manded vs to labour, and
hath blessed them that la-
bour. For without the bles-
sing of God, all labour is in
vaine.

*Seuenthly, If thou be tempted
of securitie, to be with-
out feare:*

Mat 23.

Say thou, Watch ye, for
ye know not the houre. He
that standeth, let him take
heed he fall not. *Adam* stood
not in Paradise. The people
of Israel, as oftentimes as
they were made fat, and en-
creased to a multitude, so of-
tentimes fell they backward,
and forgot their Lord God.

David

David when he was at rest, and sitting at home without resistance, he was made an adulterer, and a murtherer, and numbred the people in his great furie. So *Nabucodonosor* counteth himselfe happy. The rich man in the Gospel promising himselfe ease and rest, did heare, O Foole, &c. *Ezekias* in tribulation continued righteous, in prosperitie he was overcome of vaine glorie, for the Lord forsooke him, and his heart was aduanced: And therefore is securitie reproued, for through it, is neglected the commandement of God. Christ said before, that the householder being absent, and all were asleep, came the enemy and sowed cockle.

Eightly,

*Eighthly, If thou be tempted
to fornication and
adulterie :*

1 Cor. 6.

Say thou, It is written,
He which cleaueth to an
harlot, is made one body
with her. This is the will of
God, your sanctification,
that ye abstaine from forni-
catiō. Neither whoremasters
nor adulteres shall inherite
the Kingdome of God. So-
dome & Gomorra shew ma-
nifestly how much God pu-
nisheth that sinne. Also, of
the same sinne there are
other paines, excecation, in-
duration, and the contempt
of God. Also, *Dina* the
daughter of *Zya*, for whose
whoredome were the *Sichi-*
mites

mites killed. Againe, the commandement is, thou shalt not commit adulterie. Let there be no harlot of the daughters of Israel: neither whoremasters of the sons of Israel. But thou wilt say, How can I auoid this ill? With prayer to God, to giue thee continence. Also, by the word of God, and flying all prouocation thereunto, as saith *Paul*; Flee fornication. *Ioseph* is an example, which fled because he would not be kindled with the filthy loue of the wife of another.

*Nintbly, If thou be tempted
with lying or light
words:*

Say thou, That lying is
forbidden

Exod. 23.
 Psalm 5.
 Ephes. 4.

Mat. 10.

forbidden in the Law, that we should not speake false things. Thou shalt flee lying. Ye shall not lye. Thou shalt destroy all them that make lyes. But lying set aside, let euerie man speake the truth to his neighbor, for as much as we be members together. *Peter* smote with death *Ananias* and *Saphira*, because they lyed. I say vnto you, that of euerie idle word that man shall speake, they shall giue account in the day of iudgement. Againe, let no filthy communication goe forth of your mouth.

• Tenthly,

Tenthly, If thou be tempted concerning confessing the Gospel, or suffering persecution for the Gospel.

He that receiueth not my crosse, and followeth not me, is not worthy of me. If any will come after me, let him forsake himselfe, and take his crosse, and follow me. For he that will saue his soule, shall lose it. Contrariwise, he that looseth his soule for my sake, shall find it. He that will confesse me before men, I will confesse him before my Father. I am afflicted and persecuted for the Gospel, as a wicked doer. *Iohn* bare the crosse for the truth sake.

fake. So the Apostles rejoyced because they were counted worthy. So *Daniel*. For Christian men are hated of the world, and despised in this world. Therefore this world knoweth not you, for because it knew not him. The servant is not about his lord. All they which will liue godly, must suffer persecution.

Eleuenthly, If thou be tempted concerning the faith of thy parents: as, wherefore beleuest thou not that which thy forefathers haue beleued.

Be ye not made like to your fathers. And I haue said, These euer erre in heart.

Be ye not as your fathers were. We must not consider our parents, nor kinred, nor long custome, but onely the will of God : the will of God is to belecue. This is the will of God, that ye beleue in him, whom he hath sent.

John 6.

*Twelfth , If thou be tempted
to strange Religion, or wor-
shipping of Saints, pi-
ctures, images,
or men.*

Say thou, It is written,
Thou shalt worship thy
Lord God, and him onely
shalt thou serue. Wherefore
I will giue godly honour to
no creature vnder heauen,
but to the liuing God only.
For to me (saith he) shall
euerie

Exo. 41.

euerie knee bowe, of all in
 heauen, in earth, and vnder
 the earth. Againe, I will not
 giue my glorie to any other.
 Here if thou be tempted of
 blasphemy, thou maist suffer
 it in no case. And when the
 Name of God is blasphem-
 ed, we must cry, and also
 set our life in ieopardy, if
 need so be. For no tempta-
 tion doth so seperate vs from
 God, as doth blasphemy.

*Thirteenth, If thou must die
 and leaue wife, children,
 and thy deare
 friends.*

Say, The Lord shall be
 their defender. For God loveth
 will and is able to cheri-
 mine, to nourish and defend
 them

them. For he is the father of the fatherlesse and widowes. I forget things behind my backe, and endeuour my selfe to those things that are before my face. Againe, They which haue wiues, let them be as though they had none. And they that weepe, as though they wept not. We must be diligent, that we leaue our wiues and children well instructed and taught in the feare of God. For the feare of God is better and more precious then a chest full of gold and siluer.

Exo. 22.

Phil. 3.

1 Cor. 7.

Fourteenth, If thou be tempted with feare, that thou art condemned of God,

Say thou, There is no condemnation

Rom. 8.

demnation to them which are grafted in Christ: that is, sinne cannot damne them, be it neuer so much in them: for they are made one body through faith. For the sinne which they haue committed is forgiuen them, and is not imputed vnto them for Christs sake, in whom we are grafted, which is the head, and we the members. He that beleeueth in the Sonne, hath euerlasting life. All they which beleeue in him, shall not be confounded. When the righteous falleth, he shall not be brused, for the Lord setteth his hand vnderneath him. The righteous falleth seuen times in a day.

Iohn 3.

Prou. 24.

*Fifteenth, If the Diuel say,
thou art a sinner, and art
not grafted in
Christ.*

Christ came into the world to make safe sinners. For the death of Christ hath satisfied for all sinnes : through his strokes are we all made safe. For he hath borne our sinnes in his body. By whom we haue redemption through his blood. I came not to call the righteous, but sinners. They which are whole, need no Phyitian. And if any doe sinne, we haue an Aduocate and spokesman to the Father, Iesus Christ. The godly haue sinned also, but God imputeth

Esa. 53.

Eph. 1.

1 Iohn 2.

Psal. 31.

imputeth it not. The Saints doe euer pray, Forgiue vs our trespasse. If we confesse that we haue sinnes, he is faithfull and righteous to forgiue vs our sinnes, and to clense vs from all iniquitie. We haue many examples; *Mary Magdalen*. Also, *Paul* was a blasphemmer. Of the Thiefe which went from extreme punishment to ioy. Of *Zachery*, *Matthew*, and *Peter*.

Sixteenth, If he continue and say, But thy sinnes passe the sand of the sea.

Psal. 104.

As farre as the East differeth from the West, so farre off hath he made that our sinnes

finnes are from vs. If thy
 finnes be as red as Scarlet,
 yet shall they be as white as
 Snow : and if they be as red
 as Purple, yet shall they be
 as white as wooll. I haue
 said, I will confesse my vn-
 righteousness against me,
 and thou hast forgiven the
 wickednesse of my sinne.
 I haue sinned Lord, &c. And
 the Lord hath taken thy
 sinne from thee. Thou hast
 cast all my finnes behind thy
 backe. And he hath throwne
 all our finnes in the bottome
 of the Seas. If the wicked
 shall repent, &c. For God
 hath promised remission of
 finnes to them that repent.

Esay. i.

Mic. 7.

Seventeenth,

*Seuenteenth, If he say, such
promises are made to the
godly, thou art an
apostata and a
lost man.*

Luke 15.

And the prodigall sonne
was lost and as apostata, yet
he found grace. So great is
the loue of God towards vs,
he will saue all them that
will knowledge themselves.
He hath so great care euen
for the least that are lost in
the light of the world. Ex-
amples are *Daniel*, and *Peter*,
and the thiefe, and also *Paul*.
God sometime suffereth his
Saints to erre for a season,
but he calleth againe at
length. He bringeth them
into diuers troubles, that
they

they may know him. He
 yeeldeth them vp sometime
 into the hands of Satan, and
 his members, that they may
 know how much easier it is
 to serue him, then the Prince
 of this world. The confession
 of the prodigall child is
 great; Father, I haue sinned
 against heauen and against
 thee. So *Dauid*, I haue done
 euill against thee. Loe, all our
 righteousnesses are as a bloody
 cloth of a woman. This
 meekenesse God beholdeth,
 He is moued with mercie,
 as the father of the prodigall
 child. We are therefore re-
 ceiued without all our meriz
 or deseruing, for we are yet
 enemies.

Luke 15.

E

Eigh-

*Eighteenth, But God
heareth no sinners
nor strayers
away.*

Say thou, It is truth God
heareth not sinners which
repent not, which sorrow
not, nor are borne againe
by faith. Those are the vn-
godly and hypocrites, which
pray not to God: and if they
pray, yet pray they not in
faith. Then shall they call on
me, and I will not heare
them. So in the Psalm; They
shall cry, and I will not heare
them. But he graciously hea-
reth the contrite, and them
that repent, and are borne
againe by faith in Christ. A
contrite and humble heart,

Pro. i.

Psalm. i.

O God, thou wilt not dispise.
The feruent prayer of the
righteous is much worth.

*Nineteenth, But thou com-
mest very late with thy
contrition.*

Contrarywise answere
thou, None commeth too
late into the vineyard of the
Lord: As witnesseth the hi-
storie of the Thiefe which
was full of wicked deeds, and
yet said to Iesus, Remember
me, Lord, when thou shalt
come into thy Kingdome.
And Iesus said vnto him:
Truely I say vnto thee, This
day, &c.

*Twentieth, But he had a
strong faith in God,
which thou
lackest.*

Answer, Therefore pray
I with the Apostle, O Lord
increase faith within vs,
helpe our vnbeliefe.

*One and twentieth, What if all
holy Scripture be false, for
they were men which
spake it and
wrote it.*

Say thou contrarie; Moses,
the Prophets, and Apostles,
were truly men, but yet they
neither spake nor wrote with
the Spirit of man, but with
the Spirit of God: They see
not

not forth their owne doings,
but those things which ei-
ther they saw with their
eyes, or receiued of the
Lord. So said the Lord to
Moses: Who hath made the
mouth of man? Or who
hath made the dum and the
deafe? the seeing and the
blind, not I? Goe forth then,
and I will be in thy mouth,
and will teach thee what
thou shalt speake. Say not,
I am a child, for thou shalt
goe to all those to whom I
will send thee to, and thou
shalt speake all that that I
shall command thee. He
giueth the Apostles both
mouth and wisdom. Again,
Ye are not which speake,
but the spirit of your father.
So *S. Paul*; I dare not speake

any thing which Christ hath not wrought by me. If any man speake, let him speake as the word of God, that we haue heard, that we haue seene with our eyes, as they haue deliuered vs, which from the beginning hath seene it with their eyes. But those things which wee haue seene with our eyes, all scripture heauenly inspired. The prophecy in old time was not giuen by the will of man, but the holy men of God spake driuen with the holy Ghost. As it is now reuealed to his holy Apostles, and Prophets, by spirit: So Christ confirmeth *Dauids* writings. How doth *David* then in spirit call him Lord? Certainly I am fully perswaded,

ded, and doubt nothing at all, that the holy scriptures are inspired from heauen.

22 If the tempter say, thou hast not kept the Law of God, wherefore thou art accursed.

Say thou: Christ which was made a curse for vs, hath redeemed vs from the curse of the law. Againe, Euacuating, and taking away the law of commandements and ordinances. Taking away the hand writing against vs, which is in decrees, and is contrary to vs. For yee are not vnder the law, but vnder grace, deliuered from sinne. For the death of Christ hath deliuered vs from the Law.

Malac. 3.

For truly by Christs death, we are now in conscience free from the Law, that is, from the wrath of God, and everlasting death. For the Law cannot be fulfilled of nature, for it is spirituall, as vndoubtedly the Apostles decreed. The yoke that neither, &c. Againe, who can giue them such a minde? Which is impossible to men.

*Three and twenty, If he said,
thou must forsake the
World.*

What then? Answered thou contrariwise. I shall obtaine heauen. For blessed are the dead which die in the Lord. Againe, all the world lyeth in wickednesse. Again,
all

all things which are borne of
God, ouercommeth the
World : and this is the vi-
ctory, which ouercommeth
the world, our faith. Who is
he which ouercommeth the
world, but he that belieueth
that Iesus is the son of God?
I am sure therfore in Christ.
All the world shall perish
with his lustes and desires.
Againe, Loue not the world,
neither those things which
are in the world. Wee are
strangers in this world, and
citizens of Heauen. Ye sons
of men, how long are yee
hard hearted? Why loue you
vanities, and seeke lyes, A-
gaine, How long loue you
infancy or child-hood, and
fooles desire those things
which are hurtfull : againe,

Vanity of all vanities, and all things are vanity. The cause is this : for all things which are in the world , as luste of the flesh, concupiscence of the eyes, and pride of life, are not of the father, but of the world; and the world passeth and his lust also, but hee that doth the will of God, tarrieth for ever.

The end of the first
Booke.



THE PREPARATION

*to Death, and how they
which be in point of
death, should bee
comforted.*

The Second Booke.

*Being very fruitfull for all
denoute people to reade
and meditate on.*



LONDON

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THE PREPARATION

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THE
PREPARATION
to death, and how they
which bee in point of
death, should bee
comforted.

CHAP. 1.

What is death.

DEATH is nothing
else but a separation or diu-
sion of the soule
from the body. It is a quiet
rest from the afflictions and
troubles of this world, in the
which they that be dead bee
so

so refreshed & newl y made,
that from thence they shall
rise far aboue all other most
happy, not in a life which
shall dye againe, as it is in a
sleepe, but an euerlasting
life.

CHAP. 2.

What is the cause of death.

THe cause of death is sin:
For out of sinne death
flowed, and is the punish-
ment, or paine, or reward of
sinne, or the reuenge of
euill things, as the holy
Scripture beareth witnesse,
fire, haile, hunger, and death,
be created for punishment,
as witnesseth the Psalme.
For anger and death, bee in
his

his indignation, and life in his will. The wages or reward of sinne is death. In what day soeuer thou shalt eate of it, that is, thou shalt sinne, thereof thou shalt dye. God did not make death, nor doth not reioyce in the destruction of the liuing: also, through the malice and enuy of the deuil, death hath entred. And Saint *Paul* saith, By one man sinne entred into the world, and through sinne, death. And in *Ezechiel*. I will not the death of a sinner, but rather that hee conuert and turne from his sinne and liue: Also, the soule which shall sinne, shall die. Therefore where death is, there necessarily sinne did goe before, which dwelleth in

Ezee. 33.

in vs which we haue by inheritance, which is sprung forth into vs all, of the which sinne, the first father to vs was *Adam*, from whom wee haue by inheritance originall sinne, which is a naturall disposition and inclination to sinne, which hath with it in fellowship, blindnesse of heart, dulnes towards vertue, the loue of himselte, the hatred of God, flying from the crosse, hatred of the law, and disdainning of his neighbour. For by *Adams* disobedience our flesh is become disobedient to God, so long as it is not inspired with the holy Ghost: and for the said sinne of *Adam*, all wee bee called sinners: and so in him we bee

all dead : for we be his flesh,
and his children of his own
substance. Hec is the graine
and seed, of whom all we be
sprung out. As he is dead, so
shall we die : and from *A-*
dam is sprung into vs, both
originall sinne, and death, the
paine of sinne is come forth :
and the tyranny of the di-
uell, to whom our nature is
subiect, and in whom the di-
uell vscth cruelty, and doth
exerceise it with feare and all
kindes of misery, and also
doth kill: And moreouer en-
forceth to all manner of vn-
happinesse, to blasphemy,
murther, and hatred.

CHAP. 3.

Two manner of deaths.

THe one is of the body, or of nature, to whom all men be subiect: for all haue sinned, and haue broken the Law of God, that is, when his bodily life is broken away, when wee giue vp the Ghost, and doe not occupy this mortall life. As it is written to the *Hebrewes*, It is ordained and decreed, that all men shall dye once, and after that, iudgement. By *Adams* sinne nature is subiect of necessity to dye, as *Iesus Sirach* writeth, There is a heauy yoke vpon the children of *Adam*, from the day

Ebr. 9.

of the comming out of their mothers wombe, vntill the day of their buriall, into the mother of all. The other death is of the soule, or of faith, or of sauing grace. Whē the vnbelieuers, drowned in their wickednesse, not caring for God, nor desiring God, nor asking forgiuenesse of God, be made bond-men to eternall darknesse, which is called euerlasting death: which is a perpetuall feare of the conscience through the wrath of God, which Satan doth increase. Example of these two manner of deaths is the rich glutton, which being dead, was buried in hell; and *Lazarus* the begger being dead, and carried of Angels into the bosome

Esa. 66.

some of *Abraham*. This man hath comfort: and contrariwise, the rich man was punished and buried in hell: that is, hee died with an euill conscience: hee saw in his death, his owne wickednesse and damnation, as all wicked men doe. This is the worme which doth not dye. Euen then the foolish Virgins doe first see that the Wise haue oile. Then it cometh to remembrance to whom they haue done both good and euill. There the Law doth first shew it selfe, (the Gospel being taken away) then they seek for grace, but all too late and in vaine. There God doth cut of all hope of recovery off health or fauour; the sentence of the cruell iudgement

ment of God is then, as saith Saint James, Iudgment without mercy shall be to them which haue not done mercy: I haue hungred, and you haue not giuen mee meate, &c. Therefore the word of God doth teach vs, how wee should auoid eternall punishment, and how we shall bee saued: which if wee neglect and set nought by, there is no cause why wee should haue further hope.

Mat. 23.

Of these two kindes of deaths the Psalmes make mention. The death of sinners is euill. And contrary-wise, The death of Saints is precious in the sight of God. Also, Goe from me all you workers of iniqui-

Psal. 32.

Mat. I x.

iniquity ; I know you not. Come to me all ye that doe labour and be burdened, and I will refresh you: Also, in their sinne they shal die. And *S. Paul* faith, Whose end is death. Also of the faithfull is written: They shall not faule all they which trust in him. The Lord doth keepe their bones, and one of them shall not perish, or bee broken. There is no damnation to them which be in Christ Iesus. Blessed bee the dead, which die in the Lord. As there is two liues, a earthly, and an eternall life : so there is two deaths, the one a temporall, the other an euerlasting death. The earthly life hath a beginning and an ending, and is subiect to many

Psal. 33.

Rom. 8.

miseries. And this life no Christian man doth greatly esteeme, but saith daily with *S. Paul*, Christ is my life, & death is lucre. And if it fortune me to liue in the flesh, then is it profitable to me to worke: & what I shal choose, I know not. I am constrained of these twaine, desiring to bee dissolued, and to be with Christ, which thing is much better for me: but to liue in the flesh, is more needful for you. So in an other place; God forbid that I should reioyce in any thing, but in the Crosse of our Lord Iesus Christ, by whom the world is crucified vnto mee, and I vnto the world. I liue, but not I onely, but Christ liueth in me. For in that that I liue in the flesh,

As he that is in the faith of the son of God, which loved mee, and gaue himselfe for me. Therefore he that knoweth not Christ, nor doth not trust in him, feareth death, as that which threatneth and bringeth eternall ruine and destruction: but hee which knoweth Christ, and hath him, doth not feare death: whom Christ being victor, hath overcome and overthrowne.

CHAP. 3.

To the elect and faithfull, eternall death by Christ is overcome.

THis is the great comfort of them that bee in the paines

paines of death, which comforteth and lifteth vp the fearefull mindes: that is, that Christ hath vtterly abolished death, taken away sin, & that surely through Christ they shall obtain remission of sin, be reputed righteous, and haue euerlasting life. Therefore Christ, the promised seed, the sonne of God, came downe from heauen, and became man: by his crosse, death, and resurrection, hath saued vs, and deliuered vs from eternall death. and hee paid for vs all our debt, as it is written in the Epistle to the Hebrews, Once he is offered, that he should take away the sinnes of many. Also, He hath once suffered for our sinnes. And the blood of

Hebr. 9.

H Iesus

Mat. I.

Hebr. II.

Iesus Christ hath made vs
clean from all our sinne. And
thou shalt call his name Ie-
sus, for he shall saue his peo-
ple from their sinnes. Also,
that through death he should
put away him which had
rule ouer death, that is, the
diuell, that he might deliuer
them which al their life were
in bondage through the feare
of death. For verily hee hath
deliuered vs from the power
of sinne, that it should not kil
vs: from the power of death,
that it should not condemne
vs: from the power of affli-
tion, that it should not grieue
vs: from the power of the di-
uell, that hee should not de-
stroy vs; and hath restored
vs to iustice, ioy, life, and to
the best and most mighty
God.

God : that is, hee hath made vs free-men and partakers of God, which before were captiue and bond-men to the diuell. So our iniquities did cast vs headlong into the depth of hell, and there did drowne and bury vs : but God mooued with mercy, hath cast all our iniquities vpon the shoulders of his Son, deliuering vs all from sin, death, and hell, hath satisfied for vs, which of God is made to vs wisdom, iustice, holinesse, and redemption. Which hath giuen himselfe for our sinnes, that hee might deliuer vs from this present euill world. And vnder such form by Christ we be deliuered from death, sin, and hell, that they vtterly

haue no manner of right in vs, nor cannot destroy and damne vs. As the Prophet *Hoseah* saith, I will deliuer them from the hand, that is, from the power of hell, from death I will redeeme them. O death, I will be thy death, O hell, I will be thy Death where is thy sting? Hell where is thy victory? Thankes bee to God which hath giuē vs victory throug our Lord Iesus Christ. So great is the power of faith, and wee bee brought into great liberty through faith. We feelee punishment in this world, but through faith we perish not. We be killed, but we shall not die : Wee burne as it were in hell fire, but we are not consumed : indeed
and

and so of all the rest, which be not taken away from the beleuer. In the world, saith he, ye shall haue affliction, &c. Nor the beleuers be not deliuered from the feeling of them in this world, but they be deliuered from the power and rule of them, and the sting is taken from them, whereby all men did perish. The Christian man is therefore sure that death eternall could not preuaile against Christ; so likewise, against him it hath no power. For Christ hath taken away sin, bringing in iustice, he hath strā led death, giuing life. He hath obtained victorie ouer Hell, administering eternall glorie. For as in *Adam* all dyed, so in Christ all shall be reuiued.

For by *Adams* disobedience, sinne, death, punishment, and that most cruell tyrant Satan did challenge both right and rule ouer all, how many so euer were borne of him. The law of sinne, is to kill: The wages of sinne, is death: The right of death, is to damne: The right of affliction, is to grieue and make heavy: The right of the Diuell is to destroy. Into all these rights and powers *Adam* by his disobedience hath cast vs. And *Adam* then had beene vtterly extinct and vndone if that he had not beene comforted againe and reuiued with the word of grace. But he was receiued vnto grace, and the Father did take from him feare of death
and

and anguish : for he did feele
and perceiue the wrath of
God, and God to be his ene-
mie, and also all creatures; so
that he could not tell which
way to turne him. This feare
I say, the Father hath taken
away from him through the
most sweet absolution and
promise of grace, when he
said vnto the Serpent, I will
put enmitie betwixt thee and
the woman, and that seed
shall all to breake thy head.
This word when *Adam* did
heare and beleeeue, he was
holpen and deliuered from
Hell, and now beleeeued the
word of God : thinking vn-
der this forme : This God
hath spoken, which cannot
lye or deceiue. In this faith
Adam dyed, and after *Adam*,

Gen. iii.

all the faithfull vnto *Abraham*, which did also cleaue fast to this word, thinking thus: He will come, yea surely at the last he will come, because the Lord hath so promised, which cannot lye: and in this faith they were saued.

CHAP. 4.

*Although the godly dye,
yet they shall
liue.*

THe godly and iust people haue most comfort, although in this life they be put to death, and seeme to be forsaken of God, cast into Hell, and as sheepe ordained to be slaine: As Scripture witnesseth

witnesseth of them : For thy
sake we be iudged as sheepe
ordained to be slaine. Also, I
thinke verily that God hath
shewed, that we which be
the last Apostles, are as it
were appointed to suffer
death. For we which liue, are
all way deliuered to death
for Iesus sake : yet they doe
not despaire, no not in death,
but as they which be sure,
that they shall passe through
death to life eternall, and cry
to God, and suffer the hand
of the Lord, and be patient,
and put their hope in God.
Also, they haue this comfort
that their death is good and
precious. They also know,
that through Christs death,
death is ouercome and abe-
lished. Death is supped off

2 Cor. 4.

in victorie. O death, I will be
thy death. The seed hath
broken the head of the Ser-
pent. Therefore if any man
taken in the pangs of death,
doe hold fast and belecue this
word in the middle of death,
he shall haue life. For verily
the Christians doe liue,
when they be esteemed and
thought to dye. The righte-
ous shall liue for euer. And so
Paul saith: Behold we be
euer as dying, and yet we
liue. Also *Christ* saith: In
me you shall haue peace, but
in the world you shall suffer
oppression. And, the torment
of death shall not touch
them. Also, Thy dead per-
sons shall liue, they shall rise
with their bodies. He shall
not tast death. And he which
belecueth

Sapi. 5.

John 16.

beleeueth in me, although he were dead, yet shall he liue. They shall not tast death. The iust man although he be preuented with death, yet he shall be refreshed. Also, Thou shalt not suffer thy holy One to see corruption. Also, that he may pull out from death the foules of them. He shall passe ouer from death to life. He shall not see eternall death. He shall not dye for euer. He doth not perish but hath eternall life. Seeke God and your soule shall liue. Bow your eares, and come to me : heare you, and your soule shall liue.

Psalm. 15.

These places ought to be well noted, for the comfort of them before whose eyes death is present, which is they

they beleue in Christ, they be not lost, but haue eternall life. Therefore they be not called onely dead, but the dead of God, as such as dye in the Lord, for such doe rise againe in glorie, and honour, either, As it appeareth in *Daniel*.

CHAP. 5.

*The death of the godly,
is a sleepe.*

Christ calleth the death of the godly, a sleepe. *Zacarias* our friend sleepeth. For by the benefit and goodnesse of Christ, death is made a sleepe, which by his death, hath changed death into a sleepe. So *Paul* doth call the faithfull

faithfull which be dead, sleepers, saying, I will not haue you ignorant of them that sleepe. So *Stephen* slept. And so the godly to the outward sight and sence, dyeth: But without doubt, that death is but a sleepe. For how many soeuer dye in **Christ**, all sleep in him, and he shall raise them in the last day. I haue slept, and doe slumber, and I haue risen. Here sleepe be-tokeneth death of the body, as in **Genesis**, *Abraham* slept with his father. I will sleepe and rest in peace: So God with other. Also, My flesh shall rest in hope. Therefore in death, not so much the death it selfe, as sure life and resurrection is to be considered to them which be in **Christ**,

Psalm. 135.

Christ, according to Christs saying: He that shall keepe my word, shall not see death euerlasting. How shall he not see death? Shall he not feele it? Shall he not dye? No verily, but he shall see onely a sleepe, and beholding stedfastly with the eyes of faith in the resurrection, by death he shall so passe away, that surely he shall not see death. And death verily to him shall not be death.

All these things be begun in Baptisme, and be finished in the end of life. For we be buried with him through Baptisme into death. Therefore faith exercised with diuers passions, causeth that naturall death to the faithfull, is but a sleepe. For the faithfull

faithfull dye surely in hope,
and looke after the last day,
and the comming of **Christ**.
This security they get in this
life by the spirit of faith,
that they may say with *Paul*,
By hope we be made safe.
And againe, Hope doth not
confound. That is to dwell
in the **Paradise of God**, the
Kingdome of Heauen, in the
Church of the living God.
And the Lord saith, To
 sleepe without feare, To sit
in the beutie of peace, in the
Tabernacles of faith and
trust, and a rich rest.

Rom. 7.

Leu. 15.

C H A P.

CHAP. 6.

*Baptisme is a comfort in the
point of death.*

SVch as be at the point of death, ought to take comfort and bee strong, in that they know they carry with them both letter and token, which is Baptisme, whereby their death is incorporate with the death of Christ, and that it is not their death, but the death of CHRIST. Wherefore let them surely trust that they shall surely overcome. For Baptisme is a sure token of the passing over from death to life. And as we know surely that Christ passed from death to life. so
let

let vs not doubt but that we shall surely passe from death to life. Christ hath ouercome sinne & death: let vs nothing doubt but that we shall ouercome sinne and death. Sinne shal not beare rule ouer you: a figure of this thing was the passing ouer the sea, which was the passing ouer from death to life. So in Baptisme we receiue a token of death, that by death of the body, wee might trust surely to come to the true life. In baptisme *Pharaoh* with all his hoste did lie vnder foot to vs, that is, through faith in the word of promise, wee haue escaped the tyranny of the Prince of darknesse with al wrees, so that the Lord wil not impute them to vs, nor they

they cannot take away from vs the entrance or going in- to the kingdome of heauen. But yet notwithstanding, sin dwelling in our flesh, doth not rest in the meane time to assault vs, that is, vnclean affections, which must bee put away with daily mortifying of the fleshly desires, vntill our baptisme bee fully compleat and finished in death. So greatly the hope of all christians doth stand in baptisme, and so beginneth from death, that death to vs is gaine, that is, an entrance to life. Be you ignorant, that all wee which be baptised into Christ Iesu, are baptised into his death? For wee be buried together with him by baptisme in his death, that as Christ

Christ was raised vp from the dead by the glory of his father, euen so we also should walke in a new life. You are buried together with him through baptisme, in whom you are also risen again with him. Whosoever of you are baptised in Christ, haue put vpon you Christ. Baptisme is the promise of a good conscience towards God, whereby wee bee sure that God is pleased with vs. It is therefore a token that we are delivered from the diuell, and a signe of our translation from the kingdome of Satan, into the kingdome of Christ; that wee be reconciled vnto God, it is a token which beareth witnesse of the good will of God towards vs. Therefore remem-

remember that thou art baptised, that is, that thou hast receiued remission of sinnes, that thou hast made a covenant with God, that thou art deliuered from the diuell, death, and sinne, and reconciled to God. This is a great comfort against death, the diuell, and sinne. So the promise made to *Abraham* of the seed to come, had been sufficient: yet God did put thereto circumcision, that *Abraham* might haue a sure token of Gods goodnesse towards him, that hee was accepted of God. So baptism is a token of Gods fauor and good will towards vs; thorow the word of promise, whereunto is knit an earnest bargaine of a good conscience

science with God. For first God maketh promise with vs, that hee will forgiue vs that fault & blemish, which we haue drawne by originall sinne from our fore-fathers, that hee will receiue vs into his fauour, and that hee will not onely forgiue vs our sins, but also not lay or impute them to our charge: Wee againe doe binde our selues to God by like reason, that wee shal mortifie our flesh all our life time, and purge out our old leuen, our concupiscence and desires to sinne, and vtterly to cast out al the dregs, to wrestle against and vtterly forsake the world, the diuell, and all their pompes. Therefore if thy conscience bee troubled and vexed with the burthen

burthen of sinne, thou maiest pray on this manner;

O Lord God, remember thy promise that thou hast made to vs: thou hast promised to vs in baptisme, remission of sinnes and eternall life when thou didst say, He that beleeueth & is baptised, shall be saued. Doe not make void thy couenant, nor let not thy words bee in vaine, which haue passed thymouth. Thou shalt performe that thou hast promised, thou canst not deny thy self, neither our infirmity or infidelity, or any other thing can make void thy faithfull promise.

CHAP. 7.

*The godly know the time of
dying to be determined
of God.*

VNto the godly this is a great comfort, that they know that death is not in the power of tyrants, nor put in the hand of any creature, lest they should bee much troubled, or ouer much careful for death: but that they may die as children, when it pleaseth the Lord: For so writeth Ecclesiastes, All things hath time, and all things vnder heauen haue their conuenient season: A time is of birth, and a time of death: And so *Iob*, Thou hast appointed to him

Ecc1.2.

Iob 14.

Iob 14.

Psal. 100. 3

Esa. 38.

Mat. 10.

him a time which hee shall not passe. Also the Psalme, Thou hast limited a time, which they shall not overpasse. Behold, thou hast put my daies to a certaine number. And so Christ doth comfort his, One haire shall not fall from your head without the will of your heavenly father. Also, My houre is not yet come. So the mother of *Samuel*, God doth kill, and reuiue againe. And the yeeres of life be of the Lord. As hee promised to *Ezekias*, Behold I will adde to thy daies fifteen yeeres. So, when thy daies shall be ended. For the corporall life is determined of God, with certaine limits: And with God is a certaine point and measure set to eue-
ry

ry mans life, and also to the same, the yeeres, moneths, houres, and also the minutes of houres: and also the haire of your head bee numbred. Therefore if the hairs of our head be numbred in the sight of minutes, and articles of our life numbred before him, we cannot therefore liue any longer then the Lord hath appointed. Wee shall not die, although we bee in the greatest perill and extreame iopardy, before our houre. Therefore it skills not what manner of death, or with what instrument, sword, fier, water, sudden death, or that thou bee taken away by chance, before the course of nature requireth it: for God hath giuen the houre, the

I meane.

meane, & that kind of death. Which doth not force whether thou die of this death, or that death, of a little wound, or a great, of whom the time both of our life and death is determined and set. Also, many die by tempests or haile, yet do not thou condemne as wicked, such as bee smitten with lightning, for the iudgements of God be rare, and vnknown to priuate persons, which for as much as pertaineth to him, careth not whether one die of this death, or that. Many times innocents & babes doe die: some deadly wounded, are lightly healed, and doe liue: some other are scarcely hurt, and yet they die. Some Astronomers ascribe this to the

the starres, and some to fortune: but holy scripture attributeth it to God, with whom the time both of our life and death is limitted, who also careth not whether thou die of a great or small wound, that hee may confound all wisdom, and mans imagination. So that it is a thing most like madnes, vaine, and frustrate, to be afraid or curious of any manner of death: for there is no cause why it should make any man afraid: for either the appointed time of death is not yet to come, or else if it be come, he oner whom it hangeth, wold not preferre any pleasure before death. For death (as I haue said) hath his appointed time, like as Christ saith,

The hairs of your head doth not fall, &c. If the heires of your head doe not fall without the appointed will of God, how can the whole body die without the free will of God? So great is the care of God ouer the godly, whose life, death, yeeres, daies, houres, and minutes of houres he hath in his hand, which cannot die but at the houre appointed of God.

CHAP. 8.

*Notwithstanding the vngodly
shall not liue out halfe
their daies.*

AS holy scripture witnesseth in all places: in the Psalme, The deceitfull shall

Iob 16.

not liue out halfe their daies. Also *Iob*, In the time which is not his, he shall make an end. And, The feare of the Lord, prolongeth the life: the yeeres of the wicked be short. For the godly be euer ready, watching when the Lord shall come, whether it be in the first watch, or in the fourth, they in the mean time follow their calling, as long as the Lord will: nothing determining for themselves, nothing caring for their life, whether it shall end on the morrow, or ten yeeres: for they haue liued all their time, although they dye young. As the Wise man saith, Though the righteous be ouertaken with death, yet shall he be in rest. The

vngodly doe appoint vnto
themselues long time, as he
which saide in *Luke*, My soule
thou hast much goods layd
vp in store for many yeeres.
They doe so, and liue so, as
they should liue a long sea-
son, but in the middle of their
life, being void of faith, they
be taken away in the day
which they did not looke
for, and the houre which
they did not know. So the
foolish Virgins being vnrea-
dy, in the middle of their
dayes were called away. So
for the most part alwayes,
the iudgement of God doth
catch the vngodly, carelesse,
negligent, and not watching.
So in *Daniel*, *Balthasar* the
King was slaine in the night
of his enemies. Also in the
Gospel

Gospel, The tumultuous servants, the Sodomites, and they which were in the time of the flood, the vngodly, death doth alway find vnready. But all the godly tarry vntill their full time, that is, they be euer ready.

CHAP. 2.

*The godly also in the time of
hunger, pestilence, and
warre, be punished, and
dye with the
wicked.*

IT is true that the godly be punished with the vngodly, where the wrath of God is consummate. For the iudgment of God, when he is angry, is giuen vpon all, both

good and bad : but the godly
conceiue a hope of felicitie
and fauour. He shall not
withdraw his mercie for
euer. And so they that be
punished, suffer iudgement,
and at the last shall obtaine
mercie. For the godly doe
know, that God doth punish
sinners, which doe repent in
this life, as he punished *Da-
uid*, that he might humble
them, instruct them in lear-
ning, and make them more
wary and circumspect. And
although they dye in the
time of hunger, pestilence,
and warre with the wicked,
yet they know it to be done
by the good will of God.
And because they know that
they once shall dye, therefore
they offer themselues to the
good

good will of God, which doth all things after the counsell of his will. And they know, that they haue a time appointed to dye, and they desire to be dissolued in the time of dying appointed by God, and to be with Christ. Otherwise, neither pestilence, hunger, nor warre can hurt the godly, except the appointed time of death, ordained of God, be present. For God can well deliuer his as he did in times past deliuer *Lot, Noah, Daniel, Ieremie,* and other, as *Iacob* being carried with his children into *Egypt*: For these could not dye, but in their houre. So as the faithfull cannot dye, although they be in the greatest perill, and in extreame
I 5. despera-

1 Pet. 2.

desperation, but in their
houre. Then wherefore shall
they feare death? They can-
not liue longer then the Lord
hath appointed, nor dye any
sooner.

CHAP. IO.

*To whom they that dye ought
to commit their
spirit.*

Stephen did yeeld vp his
spirit into the hands of
Christ: For it is he that hath
ouercome death, & in death
he doth quicken vs. This is
he which said, Come vnto
me all you that labour and
be burthened, and I will re-
fresh you. And further, This
is he which ought to be cal-
led

led vpon, that he deliuer vs in
affliction, and receiue our
spirit in the houre of death.
So did Christ, Father, I
commend my spirit into thy
hands. So *Dauid*, Lord, I
commend my spirit into thy
hands. There it shall be sure
vnder the shadow of thy
wings, thou shalt keepe it
vnhurt, and that which is
taken away, thou shalt re-
store. Let the spirit returne
to the Lord which did giue
it. Also Christ to the Thiefe,
This day thou shalt be with
me in Paradise. This Paradise
is a true and a perfect quiet-
nesse in Christ, amiable, ioy-
full, and most sweet. And so
Lazarus rested in the bosome
of *Abraham*, to whom *La-
zarus* soule was carried by
Angels.

Lku. 23.

Angels, that is, he is contained in the hands of our God and of the Lord Iesus Christ, and leadeth the most pleasant life. For the bosome of *Abraham*, is the promise made to *Abraham*, of the seed which is Christ, in whom all the godly from *Abraham* vnto Christ were kept : And as many as did beleeeue, were preserved. So *S. Paul* desireth to be loosed, and to be with Christ. And in another place Whether we liue or dye, we be the Lords. Therefore the hand of the Lord receiueth the soules of such as be faithfull, and they rest quietly in the hand and word of God, vntill the day of Iudgement come : For they be in peace, and entred into rest. Returne
my

my soule into thy rest. For they be in pleasure, in ioy, in blessednesse, in suretie in Christ, and with Christ in comfort.

CHAP. II.

The body is buried, but it shall rise againe in the last day.

IT is the onely comfort of the godly to hold surely in all aduersitie, this Article of our Faith: that is to say, the resurrection of the flesh: the which ought to comfort the righteous, because through the grace of God, they shall be reuiued, and raised vp as well the body as the soule: the soules to iustice, the bodies

dies to glorie. This hope the wicked haue not : for their bodies shall be the more punished and ouerthrowne downe to the ground, although they haue seemed here to be mightie. But their bodies shall be raised vp and quickned by the word of God, to whom all things obey : of whose promise the very emptie and dry bones shall be partakers. This saith the Ruler, the Lord of these bones, Behold, I doe bring into you a spirit, & you shall be quickned, and I will put vpon you sinnowes, and I will raise vp flesh vpon you, and I will couer you with a skin, and I will put in you a spirit, and you shall liue, and you shall well know that I am

am the Lord. Thou shalt
raise vp my skin which this
flesh beareth. And I doe
know that my Redeemer
doth liue, and at the last he
shall raise me vp of dust, and
shall compasse my body
about with skin, and in my
flesh I shall see God. Verily
the holy Scripture declareth,
that the resurrection of the
dead shall be, for that the bo-
dy for his nature and power
shall be made perfit in the
knowledge of the Lord : the
glorie of the soule redoun-
deth into the reformed body.
In the meane time the soule
lacketh not the knowledge
of God and of his Christ.
For he is with Christ, and
hath in him eternall life,
and most liuely and blessed
knowledge.

Ela. 66.

knowledge. But the perfite blessednesse is not vntill the bodies be borne again. Many which sleepe in the dust of the earth, shall rise againe, some into eternall life, and some into shame. The dead shall rise again, and they shall be raised vp that be in graues. The dead shall liue, saith the Lord, and they which dye in me shall rise againe. Your bones shall blossome as the grasse. Therefore we belecue that there shall be a resurrection of this flesh by Gods power, & that the dead shall be quickned againe by the spirit of Christ, Which shall quicken your mortall bodies through his spirit dwelling in you. The first ground of this Article is, that Christ is risen.

risen. If Christ be preached,
that he hath risen from
death, how can some of you
say, that there shall be no re-
surrection? If Christ haue
risen, we shall also rise.
Christ, the first begotten of
the dead, hath sufficiently
declared his resurrection.
Whatsoever was in Christ
the head, the same shall be in
his members: and we ought
to beleeue, that we shall sure-
ly attaine that, which our
head now doth attaine, ac-
cording to the measure of
our faith. The fruit of
Christs resurrection, is our
resurrection and waking. For
if God hath raised vp our
Lord Iesus, he shall also raise
vp vs through him. So Saint
Paul, 1 Cor. 15. through the
whole

whole Chapter, 1 Theff. 4.
 And the dead in Christ shall
 rise. Doe not maruaile, for
 because the houre shall come
 that all such as be in their
 graues, shall heare his voice,
 and shall come forth, &c.
 Also, thy brother shall rise.
Martha answered: I know
 that he shall rise in the
 last day.

CHAP. III.

*In the pangs of death, and in
 all tribulations the remedies
 be to be discerned of in
 the sufferance of
 Christ.*

THe example of living
 and dying is set forth
 before our eyes in Christs
 life

life and passion : For so saith
Peter, Christ is afflicted for
 vs, leauing vs an example,
 that we should follow his
 steps. But how can we fol-
 low his steps ? Heare thou :
 If thou receiue the crosse on
 thee, as Christ teacheth thee.
 How can that be, saist thou ?
 Behold, take an example. If
 thou be punished with sick-
 nesse, reckon with thy selfe,
 how it is not to be compared
 with Christs crown of thorn
 and his nayles. If thou be
 restrained of thy desires and
 lustes, remember, Christ was
 led hither and thither. If
 pride stirre thy mind, re-
 member, Christ nayled on
 the Crosse betweene two
 thieues. Whereof *Esay* saith,
 And we haue scene him, and
 there

1 Pet. I.

Esa. 53.

there was no fairnesse in him
and we haue desired the dis-
pising of all men. If thou
burn in lechery, or any other
euill desire, remember how
Christs tender flesh was all
to torne with stripes, Christ
through and all to broken:
Wherof the Scripture saith,
They haue numbred all my
bones. If thou be vexed with
enuy, or desire of reuenge,
thinke with thy selfe, that
Christ did pray to his Father
for them which crucified
and scorned him; Which
when he was reuiled, did not
reuile againe; As a sheepe led
to be slaine. If sin troubleth
thee, cast thy selfe vnto
Christ, beleue all his to be
thine, and that by his worke
thou art saued. If thou looke
so

Esa. 54.

so onely in Christ, thou shalt
haue peace, and thou shalt
reioyce that God is thy God.
And although thy sinne be
great, yet the grace of God
is much greater. Therefore
say, Although I alone had
committed all the sinnes of
the world, they were vtterly
none, if I may obtaine the
grace of God through
Christ. God suffereth his to
fall, yea, and that sometimes
griuously : As *David*, and
Peter, that they might rise
and thanke God more fer-
uently. Therefore no sinner
should despaire, seeing that
so great men haue sinned so
griuously, and by the grace
of God haue repented and
amended their liuing. If Sa-
tan doe tempt thee concer-
ning

ning predestination, whether thou be amongst them which be ordained to the Kingdome of Heauen, be deafe, taking example of Christ, which hanging on the Crosse, said nothing at all to this, when they said: He hath trusted in God, let him deliuer him if he will. So *Daniel*: When the King of Babylon said, And what God is he that may deliuer you out of my hands: They answered, We ought not of this matter to answer thee: Behold, our God whom we worship, may deliuer vs from this Furnace of hot burning fire, and out of thy hands, O King. So thou must commit all the matter to God, whether thou be predestinate or no,

no, doe not curiously search
 out the Maiestie of God, lest
 thou be opprest of his glory.
 In trouble and death it see-
 meth to many, that God is
 asleepe, and vtterly forsaketh
 them: As Christ cryeth:
 God, ye my God, why hast
 thou forsaken me? So the
 Gospel setteth forth to vs an
 example of them, to whom
 it seemed that Christ slept in
 the Ship. But now Christ
 (death being ouercome)
 hath promised, he will be to
 vs a Sauior, as it is in *Mat. 11.*
 Come to me all you that la-
 bour and be burthened, and
 I will refresh you. Againe,
 Feare not little Flocke, for it
 hath pleased your Father to
 giue to you a Kingdome.
 Therefore by such examples
 of

Mark. 8.

Luke 12.

of the Gospel, weake men ought to be encouraged, to whom it seemeth that Christ is asleepe, that be of inconstant and wauering mindes, which doubt whether God be mercifull to them, and whether God be in them. They ought to be monished that they trust constantly to Christ, that although Christ seeme to them to be asleepe, yet let them continue, & the Lord will reuenge & deliuer them out of all their euils sooner then it can be spoken. *Esay* saith, For a little season, at a pinch, I haue forsaken thee, and in great mercies, I will gather thee together. The Lord leadeth downe to hell, & bringeth from thence againe. Yea, although he kill, me, yet

Esay 53.

Iob 13.

yet I will trust in him. He doth wound, and giueth remedy: He smiteth, and his hands shall make whole.

C H A P. 13.

*They that be dying, must
be exhorted to
forgiue.*

BEcause God commandeth, Forgiue, and it shall be forgiuen you. And putteth thereunto a condition, He that doth not forgiue his brother, to him God doth forgiue nothing: and if God doe not forgiue sinnes, we cannot be saued. Forgiue, and it shall be forgiuen you. And when you shall stand praying, forgiue, if you haue any

Mat. 6.

thing against any man, that your Father also may forgive you. When thou offerest thy gift at the Aultar, first reconcile thy selfe to thy brother. If you will forgive each of you your brothers faults, and that with all your harts, your father will forgive you. If any man haue a quarrell against his brother, as Christ hath forgiven you, so doe you forgive. So in the prayer of the Lord, we desire forgiveness to be done to vs, as we forgive them which be our debtors: that is, that we forgive them, of whom in any thing we haue been hurt, either in deed, to be wrongfully handled; or else in word to be shamefully intreated. And to them that be at the point

point of death, this should be minded: If they at any time haue hurt or indammaged their neighbour, or taken any thing from him by extortion or roberie, or haue defamed any man. Here also they must doe as Christ did on the Crosse, let them pray for all their enemies, and forgive them their wrongs with all their hearts. And if any thing of theirs be taken away by theft, let them not require it againe with violence. If they haue taken away any thing of another mans, let them yeeld it again if they may, or let them labour that it may be restored. Nor let them keepe secret any thing, but confesse their fault, be sorry that they haue

haue offended, and desire
forgiuenesse. If for lacke of
richeffe they be not able to
make satisfaction, it shall
be sufficient, that they for-
giue other which haue har-
med them, either in body or
goods. If they forgiue them
with all their heart, God
will forgiue them their
wroung done to other : As
Christ teacheth, If you for-
giue men their offences, your
heauenly Father will forgiue
you.

Mat. 6.

CHAP.

C H A P. 14.

*Such as be dying should be
admonished, that they re-
ceiue the Sacrament
of Christs body
and blood.*

IT is a great token of the
Inestable loue of God, and
of his abundant mercie to-
ward vs, that in his Supper
he would, we should be wit-
nesses, that Christ doth deli-
uer and giue himselfe to vs,
and doth ioyne vs to him as
his members, that we may
know that the Lord loueth
vs, hath respect to vs, and
loued vs. Furthermore in
this Supper, we heare Christ
speaking to vs, feeding vs
with his body, proffering vs

Mat. 26.
 Marke 14.
 Luke 22.
 1 Cor. 11.

that we should drinke his blood for eternall life. where he saith, Take, eat you, this is my body which for you is giuen: Doe you this in my remembrance. Likewise after he had supped, taking the cup, he said. This cup is the new Testament in my blood which is shed for the remission of our sinnes: Doe you this as oft as you shall drinke it in the remembrance of me. Good brother, thinke that these words be spoken to thee, print them most deeply in thy mind. For when he speaketh to all, he speaketh also to thee, to thee, I say, they profit. All things which Christ hath suffered shall profit thee no lesse, then they doe helpe Peter & Paul.

This

This Sacrament is verily both commanded and instituted of Christ himselfe, for the remission of our sinnes, and eternall life. For the promise soundeth so : the which he that receiueth by faith, and beleeueth that which he saith (giuen for you, and shed out for you) hath and obtaineth without doubt remission of sinnes.

CHAP. 15.

*Diuers consolations, that
the life and time of
affliction is
short.*

IT is a great comfort, that affliction shall not endure continually. The afflictions

Esa. 44

Act. 14

Apoc. 6

of this time, are not worthy of the glorie which shall be shewed vpon vs. The eye hath not seene, nor the eare hath not heard, &c. the ioies that God hath prepared for his elect. Through many troubles we must enter into the Kingdome of God. Our trouble, which is but temporall and light, worketh an exceeding and an eternall waight of glorie vnto vs which looke not on the things that are seene, but on them which are not seene. The soules of them which were killed, cryed out vnder the Aultar: To whom it was answered, That they should rest yet a little time. As a little minute of an houre vntill the wroth be passed by. Also
Christ

Christ in the Gospel calleth the time of affliction, A little time. A little while you shall not see me. In distresse for a little season, I haue forsaken thee : but in eternall mercies I haue gathered thee together.

CHAP. 16.

The comfort of Widowes and Orphans.

THou wilt say, I am now a widow, and haue no man which careth for me. Heare *David*, which saith : To the fatherlesse and widow, thou shalt be a helper. Also, the poore is left to thee : and also to the fatherlesse thou shalt be a helper.

45.

Ps. 9.

And Christ saith : I will not
leauē you fatherlesse : that is,
without helpe. So great care
hath God ouer the fatherles,
and widowes, that he will
comfort them in their trou-
ble. Hereof we learne, that
we also should be moued
with pittie towards the wid-
owes and fatherlesse, & that
we should ayd and succour
them. For this is a pure and
an vndefiled Religion before
God the Father, to visite the
fatherlesse and widowes in
their trouble. God doth dili-
gently commend to vs this
sort of men, both in the Law
and in all the Prophets,
threatning grieuous punish-
ment to them, which either
doe oppresse them, or else
doe not succour and deliuer
them

them when they be oppressed. *Exod.* 22. *Esay* 1. and 10. *Ierem.* 5. and 12. *Zach.* 7. So *Paul* commandeth *Titus* to honour the widowes.

CHAP. 17.

The comfort of Women travailing with child.

THe child is in the hand of God, and is not born before the time appointed, which is not in our power, but in the will of God, at whose hand we must looke and seeke for fauor and help, and surely the Lord is nigh to them which call vpon him in truth. He will fulfill the will of them which feare him.

him, and will heare their prayer, and saue them. But we must consider, that all things haue their times, and that all things vnder heauen passe forth by certaine limits and spaces. There is a time of birth, and a time of dying, that time that God hath ordained, must be looked for in the faith of Gods promise. The promise is this, thou shalt bring forth thy children, although with paine. But he promiseth the deliuerance and birth: this promise requireth faith. For he that promiseth, is able to performe. And moreouer, it requireth obedience, that the woman be obedient to the will of God: vpon whom this crosse is layd by God, and

and thy most mercifull Father. For it is a great mercie of God, that God deliuereth the soule from miserie, and vexeth the body with miserie. The soule I say is deliuered, and is the daughter of God by faith : As *Paul* witnesseth, saying, The woman shall be saued through bearing of children, if she continue in faith, loue, and sanctification with sobernesse. And *Christ* saith : The woman when she trauaileth is in sorrow, because her houre is come : but when she hath brought forth her childe, she remembreth not her tribulation, for ioy that a man is borne into the world.

CHAP. 18.

*A comfort for them that
lament the dead.*

TO men, honesty & charity of my neighbours requireth, that we adorn and honour the burials of our friends which sleepe in the the Lord, with conuenient mourning. But wee must not lament and mourn of vngodlinesse and superstition, as the faithlesse heathen doe, which belecue not the resurrection of the dead, which know not that G O D liueth and careth for vs, although our friends die. For of them *Paul* saith, Wee will not brethren that yee should bee ignorant

ignorant of them that sleepe,
 that you sorrow not as other
 do, which haue no hope: for
 if we beleue that Iesus died,
 and rose againe, euen so them
 also which sleepe by Iesus,
 shall God bring with him.
 Here humanity & the works
 of mercy are not condem-
 ned: for *Ioseph* mourned for
 his father. *Abraham* lamen-
 ted his wife *Sara*: *David* be-
 wailed *Saul*, and also certaine
 religious persons buried *Ste-
 uen*, and made great lamenta-
 tion for him. *Nicodemus* and
Ioseph of Arimathea are prai-
 sed because they buried
 Christ. Therefore *Paul* con-
 demnes not moderate mour-
 ning & sorrow, which spring-
 eth of faithfull charity: but
 he condemneth the immode-
 rate

Gen. 23.

2 King. 1.

Acts 3.

Iohn 19.

Iohn 2.

rate heathenish sorrow and mourning as vngodly and superstitious. For the hope of Christian men is perfectly assured, that the dead perish not, but sleep, as Christ saith, *Lazarus* our friend sleepeth. Therefore to lament the dead by affection of loue, is the duty of charity: but it is heathenish and vngodly to lament the dead of infidelity. For it is giuen vs naturally, to bewaile the death of them which in their liues were deerely beloued of vs, but we must remember the saying of holy *Iob*, The Lord hath giuen, and the Lord hath taken away. Sometime our parents, our deere friends, our wiue, and our children be taken away from vs, that we
may

may learne the will of God,
and haue a respect onely to
God the Giuer, and not to
the gifts.

CHAP. 19.

*A consolation for them
which suffer for their
offences.*

OF them which suffer for
their euill deeds, *Peter*
speaketh saying : What
prayse is it, if when ye be
buffetted for your faults, ye
take it patiently ? And again,
Se that none of you suffer as
a murtherer, or as a thiefe, or
as an euill doer, or a busie bo-
dy in other mens matters.
But if it chance so, that we
must suffer for an euill deed
done

1 Pet. 2.

done of vs, the deserued punishment may be an holy suffering, no lesse pleasant to God, then the suffering of the innocent Martyrs. For if the euill doer confesse his sin before God, and beleue that his sinne is forgiuen, through Iesus Christ, then by Iesus Christ, it is brought so to passe, that the deserued punishment is sanctified to obtain the crown of euerlasting glorie. Was not the Thiefe hanging on the Crosse vpon the one side of Christ, sanctified in his punishment as soon as he acknowledged his sin, and through faith commended his helpe to Christ? Was it not said also to him, This day thou shalt be with me in Paradise? Neither is it maruaile,

Luke 22.

maruaile, that euill doers
through faith, can in their
deserued punishments be san-
ctified, as innocent Martyrs
in their suffering doe testifie
and witnesse Christ and the
Gospel, so euill doers in their
punishment, doe testifie and
witnesse the law of God, and
be examples to other, that
they auoid euill deeds, lest
they be punished in like man-
ner, to be an example, tha-
t mischieuous deeds be auoi-
ded: it is not a worke of hot
linesse. Therefore whether a
man doe suffer iustly, or vn-
iustly, let him belieue in Iesus
Christ, and his suffering shall
cause him to obtaine of the
Lord, a Garland that neuer
shall wither away. Therefore
no man ought to dispaire, for
Christ

Mat. 10.

2 Pet. 3.

1 Tim. 2.

Mat. 5.

Christ hath giuen himselfe
 a redemption for all. There is
 one God, and one Mediatour
 of God and man, namely the
 Man Christ Iesus, which
 gaue himselfe a ransome for
 all men. Behold he saith for
 all, Therefore also, he will,
 that all return to repentance.
 And he saith, I came not to
 call the iust, but sinners, of
 whom he would be borne.
Iuda, David, Manasses, Thamar, Rachab, and Bersheba
 be examples. Therefore he com-
 mandeth the Gospel to be
 preached to euerie creature.
 He will not the death of a
 sinner, but the health of all
 men. So he calleth all to him
 which be burthened. So he
 receiued to him *Zacharias*
Magdalin, Peter, Mathew, the
 woman

woman of Canaan. So he re-
 ceined to fauour the Thiefe.
 Also he appeared after his
 resurrection, to *Mary Magda-*
len, out of whom he had ex-
 pelled seuen diuels. He admit-
 teth & receineth *Thomas* the
 hard beleuer. He conuerteth
Saul, a most grieuous perse-
 cutor. Briefly, He refuseth no
 man, He receiueth all that re-
 pent, with a fatherly mind.
 He sheweth mercy, he taketh
 the repentance to his Sonne.
 Therefore he commandeth
 to pray, Let thy Kingdome
 come, Forgiue vs our trespas-
 ses. Also, whatsoeuer ye pray
 the Father in my Name, it
 shall be giuen you. Aske & it
 shall be giuen you, knock and
 it shall be opened vnto you.

Mat. 15.

Act. 9.

Mat. 6.

Mat. 7.

Sentences

Sentences out of Holy
Scripture, to stirre
vp a desire,

WE are strangers before
thee as were all our fa-
thers. Our dayes be as it were a sha-
dow vpon the earth, and here is none
abiding.

Iob 7.

The life of man is a warfare vpon
earth, and his dayes as the dayes
of a hyred seruant.

Iob 14.

A man borne of a woman, lining
a short time, is replenished with
much miserie: He commeth forth
like a flower, and goeth away like a
shadow, and neuer remaineth in one
estate. What man is he that liueth
and shall not see death?

Psa. 39.

Our yeeres passe away as a cob-
web. The dayes of our age be three
score and ten, or in the chiefest, foure
score yeeres, and in the most part of
these is labour and paine.

My dayes be wasted as a shadow,
and I am dried up as the grasse.

Psal. 103.

A man is made like to vantage,
his dayes passe away as a shadow.

Psal. 144.

The day of death is bitterer then
the day of life.

Eccl. 7.

We haue not here a dwelling Ci-
tie, but we seeke for one to come.

Hebr. 12.

What is our life? It is a vapour,
appearing a little while, and after-
ward vanissheth away.

Iam. 4.

All flesh is grasse, and all the
glory of man as the flower of grasse,
the hey is dried up, and the flower
falleth.

I Pet. 1.

FINIS.



75

Handwritten text, mostly illegible due to fading and bleed-through. The text appears to be organized into several paragraphs or sections, with some lines being more distinct than others. The ink is dark but very faded, making it difficult to decipher the specific words and sentences.

1843

Small handwritten notes or signatures at the bottom right of the page, possibly indicating the date or the author's name.

THE TABLE OF THE First Booke.

THe preparation to the
Crosse, and how it must
bee patiently borne.

Page 5

What the Crosse is. 7

Two kinds of crosses 9

How the faithfull be temp-
ted 10

The crosse is of God onely 15

Crosse is the worke of the good
will of God 27

The godly are the first that are
afflicted of God, to their good
and wealth 36

In tribulation wee must pray
41

Of prayer, and the manner
thereof in tribulation 51

L

Whose

The Table.

Whose prayers are heard of God	52
The promise of God	53
Of Faith.	54
To aske in the Name of Iesus	56
The effect to desire any thing	56
Of Thankesgiuing	57
We ought to be patient in affliction, not to be angry, not to speake euill of God	59
Succour in affliction must be asked of God	70
Yet in affliction or sicknesse, medicine and counsell are not to be dispised	78
In affliction no time may be appointed to God, nor way whereby we would be deli- uered	87
It is great comfort to them that be in affliction, to re- member	

member that Christ was also
tempted, and exercised with
ill, as we be wont 94

It is great comfort in afflicti-
on, that no man can hurt
the faithfull, except Christ
will. 100

The goodness of God is not to
be despised or lightly regar-
ded before afflictions, wher-
by God will punish and give
warning. 109

There be diuers crafts of the
diuell, whereby he tempteth,
and where one craft profi-
teth nothing, he addeth
many other. 120

1 If thou be tempted in prid, or
vaine glorie, answer him
again 121

2 If thou be tempted in wrath
or anger 122

3 If thou be tempted in fea-
L 2 sting,

The Table

- sting, or gluttony, & drunkenness 123
- 4 If thou be tempted in avarice or couetousness 125
- 5 If thou bee tempted with hunger, pouertie, or carefulness of lining. 127
- 6 If thou be tempted of idleness 129
- 7 If thou be tempted of securitie 130
- 8 If thou be tempted of fornication and adultery 132
- 9 If thou be tempted with lying or light words 133
- 10 If thou be tempted of confessing the Gospel, or suffering persecution for the Gospel 135
- 11 If thou be tempted of the faith of thy parents : as, wherefore beleeuest thou not that, which thy fore-fathers haue

The Table

- have beleueed 136
- 12 If thou bee tempted of
strange Religion, or worship-
ping of Saints, Images, or
men 137
- 13 If thou must dye and leaue
wife, children, and thy deere
friends 138
- 14 If thou be tempted of con-
demnation, that thou art
condempned of God 139
- 15 If the Diuel say, that thou
art a sinner, and art not
grafted in Christ 141
- 16 If he continue and say, but
thy sinnes passe the sand of
the Sea 142
- 17 If hee say, such promises
are made to the godly, but
thou art an apostata, and
lost man 144
- 18 But God heareth no sinners
nor strayers away 146

The Table

19 But thou comdest very late
with thy contrition 147

20 But he had a strong faith
in God, which thou lackest
148

21 What if all holy Scripture
be false, for they were men
which spake it and wrote it
148

22 If the Temptator say, thou
hast not kept the Law of
God, wherefore thou art ac-
cursed 151

23 If he say, thou must forsake
the world 152

The end of the Table of the
First Booke.

THE

THE TABLE OF THE Second Booke.

VV What is death	157
What is the cause of death	158
Two manner of deaths	162
To the elect and faithfull, eternall death by Christ is over-come	168
Although the godly dye, yet they shall live	176
The death of the godly is a sleepe	180
Baptisme is a comfort in the point of death	184
The godly know the time of dying to be determined of God	191
The ungodly live not out halfe their dayes	196

The Table

The godly also in the time of
hunger, pestilence, and war
bee punished and dye with
the wicked

To whom they that dye ought
to commit their spirit

The body is buryed, but it shall
rise againe in the last day

In the pangs of death, and in
all tribulations, the reme-
dies be to be discerned of in
the sufferings of Christ.

They that be dying, must be ex-
horted to forgiue

Diuers consolations, that the
life, and time of affliction is
short

The comfort of widowes and
orphans

The comfort of women trauai-
ling with child

A comfort for them that la-
ment

The Table

ment the dead	230
A consolation for them which suffer for their offences	233
Sentences out of the holy Scripture, to stirre up a desire.	238

FINIS.

THE
TREASVRE
OF
KNOWLEDGE.

Out of which doth spring
most sweet Consolations, right
necessarie for troubled consciences,
to the intent that they shall not
despaire in aduersity
and trouble.

IOHN 7.

*He that is a thirst, let him come to me
and drinke.*

Taste, and see how sweet the Lord is.

PSALM. 33.

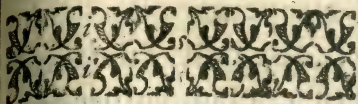
*Blessed is the man that trusteth in
him.*

LONDON.

Printed for I. B. and R. M.

1626.

Small River Collections



*To the Christian
Reader.*

BEholde heere
(Christian Reader) the very
Treasury of Knowledge
celestiall of Gods pro-
mises, out of which doe
spring most fruitfull
consolations for thee,
when so euer thou wilt
resort vnto it in thine
aduersity with a thirsty
stomack. For here bee

The Epistle

compendiously gathered together, the things that peradventure thou mightest seeke after in the Byble a great while. And heere thou mayst soone finde wherewith thou shalt be able, not only, to cure thine own wounds, but also to recomfort thy neighbour, being fallen into any aduersity. And moreover, to make strong, and encourage the feeblenesse of mans conscience, with these most delectable Scriptures of
the

the great mercy of God. For all consolation or comfort of man, shall savour but little in thee, after that thou hast once tasted of this. Thy Physician, thy Wife, thy Parents and Friends doe promise thee nothing but bodily health, and put thee in hope of longer life : but the word of God doth put thee in hope of the life euerlasting; and causeth thee to sustaine the hands of God with all patience, and to withstand the

The Epistle

feare of death with a
bold courage, euen as it
were with a strong Bul-
wark : wherfore (most
gentle Reader) I beseech
thee to take in worth
this worke (such as it
is) being bestowed on-
ly to thy vse, & leauing
all contagious waters,
and stinking filthy pud-
dles , that may infect
thy minde with errour,
heresie, and sedition.
Drinke largely out of
this vncorrupt and pure
Well of our Sauour,
the knowledge of his
high

high mercie. And in
the meane time con-
sider, how thou art
bound to eschew those
two euils, whereof the
Prophet *Ieremy* doth
speake in this wise.
My people haue committed
two euils, they haue forsa-
ken me, that am the Well of
the water of life, and haue
digged out broken cisterns
that cā hold no water: but
rather presse thou bold-
ly to the Throne of his
grace, that thou mayest
obtain mercy, and finde
grace in time of need.

Ier. 2.

Ier. 5.



THE
TREASVRE
OF
Knowledge.



LL you that bee
thirsty, come vnto
the waters, and
you that haue no
money, make hast, buy that
yee may haue to eate.

Come on and buy wine
and milke without any mo-
ney, or money worth. But
hearken rather vnto me, and
yee shall eate of the best,
and your soule shall haue

*Esa 55.
Eccle. 51.
Apo. 22.*

her pleasure in plenteousnesse.

Apo. 21.

I shall giue to the thirsty, of the Well of the water of life freely. Hee that ouercommeth, shall inherite all things, and I will bee his God, and hee shall bee my Sonne.

Exo. 20.

I the Lord thy God am a iealous God, and visite the sinne of the Fathers vpon the children, vnto the third and fourth generation of them that hate me, and doing mercy vnto thousands, to them that loue mee, and obserue my Commandements.

Pro. 8.

I loue them that loue me, and they that seeke me early, shall finde me.

Ier. 29.

I know the cogitations which

which I haue deuised for you, to bee cogitations of peace, and not of affliction, for to giue you an end of patience, and you shall call on mee, and shall liue, and you shall pray to me, and I will heare you: you shall seeke and finde; when you seeke me with all your hart, I will be found of you.

Seeke after me, but seeke not after Bethel, and you shall liue.

Amos 5.

Bee you conuerted vnto me, and I will conuert vnto you.

Ezech. 1.

Encline your eares and come vnto me: heare mee, and your soules shall liue: for I shall strike with you an everlasting couenant, the faithfull mercies of *David*.

Esa. 55.

Be

Isa. 45.

Be converted vnto me all
the ends of the earth, and
you shall be saued; for I am
G O D, and there is else
none.

Leu. 26.

[My soule shall not cast
you away, but I shall walke
among you, and I will bee
your God, and you shall be
my people.

Isa. 9.

Let not the wise glorifie
in his wisdom, nor the
rich glorifie in his riches,
nor the strong glorifie in his
strength: but let him glo-
rifie in this that will glori-
fie, that hee vnderstandeth
and knoweth me: for I am
the Lord which do mercy,
iudgement, and iustice in
the earth.

Leu. 31.

No man shall teach his
neighbour, nor his brother,
saying:

saying : Know the Lord,
for all shall know mee
from the least to the most,
that I will bee mercifull to
their wickednesse, and bee
no more mindfull of their
sinne.

And you shall know that
I am the Lord, when I haue
done good vnto you for my
names sake ; and not ac-
cording to your naughty
wayes, nor according to
your mischieuous offences.

Eze. 20.

I will feede my sheepe
my selfe, and will bring
them to rest, such as be lost
I will seeke againe : such as
goe a stray, I shall bring a-
gaine : such as be wounded
I shall binde vp : such as be
weake, shall I make strong :
such as bee fat and lusty, I
shall

Eze. 34.

shall keepe, and feede them with the thing that is lawfull, ye men are my flock.

Eze. 36.

I shall not doe this for your sake (O house of Israel) but for my holy names sake, and I shall giue vnto you a new heart, and I shall set in the middes of you a new Spirit. I will not doe this for your sake: know you well, bee confounded and ashamed therefore of your wayes.

Esa. 42.

I am the Lord, this is my name, I will not giue my glory to another.

Esa. 43.

And who so euer hee is that calleth on my name, in mine honour I haue created him, I haue formed him, and made him.

Zach. 13.

He shall call on my name,
and

and I will heare him, and I will say you are my people, and they shall say the Lord is my God.

Because hee hath trusted in me, I shall deliuer him, I will defend him, because he knoweth my name.

psal. 90.

He hath cryed vnto mee, and I will heare him; I am with him in his neede; I shall deliuer him, and glorifie him.

If hee cry vnto me, I will heare him: for I am mercifull. /

Exod. 22.

I the Lord will heare them, and the God of Israel will not forsake them.

psal. 41.

And it shall be before that they cry, I will heare it, and when they doe but whisper, I will heare them.

Esa. 65.

Which

Esa. 58.

Which of them then shall I regard, euen him that is of a lowly troubled spirit, and standeth in awe of my words.

Esa. 58.

Loe, I am here, for I am mercifull, thy Lord and thy God.

Esa. 66.

Like as a Mother cherisheth her childe, so shall I comfort you.

Esa. 46.

Is it possible for the Mother to forget her childe: but that shee shall pittie the fruit of her wombe, and though she doe forget, yet will not I forget thee.

Esa. 51.

I, yea I my selfe shal comfort you: what art thou then that wilt be afraid of a man mortall, and the sonne of man, which shall wither like hay and dust, and forget

get the Lord thy Creator.

I am hee, I am the very same that will put away the wickednesse, and that will neuer more remember thy sinne. Put mee in remembrance, and we will be tried together: shew somewhat vnto mee, if thou canst, whereby thou mayest bee iustified.

Esa. 43.

For my names sake I will withdraw my fury, and I will bridle thee within my praise, least thou mightest dye. Lo, I haue tryed thee out, but not as siluer. I haue chosen thee in a furnace of poerty: I will doe it because of my selfe, so the intent I bee not blasphemed, and I will not giue my glory to any other.

Esa. 48.

I haue

Esa. 46.

I haue made, and I shall maintaine: I will keepe and saue.

Esa. 43.

I am the Lord thy God, the holy one of *Israel* thy Sauour.

Ier. 32.

Loe, I am the Lord of euery creature: shall any word therefore be impossible or hard vnto me?

Esa. 45.

Am not I the Lord, and there is none other GOD moe but I? there is no righteous God, & Sauior but I.

Esa. 50.

Is my hand abridged or made lesse, that I may not bee able to redeeme, or is there no power in mee to saue?

Esa. 46.

For I am God, and there is none other God, nor any like vnto mee, which tell at the first what shall bee last,
and

and doe shew at the beginning of things that yet bee not done, saying: My counsell shall stand, and all my will shall be done, &c. I haue hastened my iustice, and it shall not be prolonged, and my saluation shall not bee delayed.

Behold now that I am alone, and that there is none other God but I: I shall kill, and I shall saue: I shall hurt, and I shall heale, and there is none that can draw it out of my hand.

Deut. 32.

I am thy Lord GOD, which doe teach the things profitable, gouerning thee in the way that thou walkest.

Esa. 48.

I will shew all goodnesse vnto thee, and I will be called

Exod. 33.

led

led in the name of a Lord before thee, and I will haue pitie on whom soeuer I list, and will bee mercifull to whom so euer it pleaseth mee.

Esa. 54.

Mountaines shall be moued, and the little hills shall tremble: but my mercy shall not depart from thee, nor the couenant of my peace shall not be broken.

Esa. 44.

I haue driuen away thy wickednesse like a cloude, and thy sinnes like a mist, returne vnto mee, for I haue redeemed thee.

Ier. 31.

I haue loued thee in charity perpetuall, therefore I haue taken thee vp for pity.

Ose. 2.

And I shall espouse thee vnto my selfe for euer, and I shall espouse thee vnto mee,

in

in righteousness, in judgement, and in mercy and pitie, and I shall espouse thee vnto my faith, & thou shalt then know that I am the Lord.

And thou shalt know that I am the Lord, in whom, who that trusteth shall not bee confounded: and thou shalt know that I am the Lord that saued thee, and receiued thee, the strength of *Iacob*.

I am the Lord, and am not changed.

I will the death of no man, returne ye vnto mee, and liue.

I will not the death of any that is wicked, but that hee be conuerted from his wicked wayes, and liue.

Esai. 60.

Mal. 3.

Ezec. 18.

Ezec. 33.

If

Esa. 30.

If thou returne vnto mee,
and rest in mee, you shall be
saued, & your strength shall
be in silence and in hope.

Psal. 40.

Call vpon mee in time of
thy trouble, and I will deli-
uer thee, so shalt thou ho-
nour me.

Ier. 3.

Be you conuerted, O chil-
dren, and returne vnto mee,
and I shall remedy the cau-
ses of your departure.

*Ier. 30.**Ier. 6.*

I will couer thy sore, and
I will heale thy wounds.
Stand ye vpon the wayes,
and see, and enquire of the
olde pathes, which is the
good way, and walke in it,
and you shall finde a resting
place vnto your soules.

Esa. 54.

Compasse you the wayes
of *Hierusalem*, and behold,
and consider, and seeke in
the

the streetes of it, if you may
finde any man that doth
righteousnes, seeking faith,
and I will be mercifull vnto
them.

Thou shalt haue thy plea-
sure in the Lord, which shal
carrie thee high about the
earth, and feede thee with
the heritage of *Iacob* thy
Father.

Ier. 5.

And my people shall sit
in much peace, in the Ta-
bernacles of confidence, &
in abundant rest.

Esa. 32.

I shall draw them in the
bonds of *Adam*, in the
bonds of charity.

ose. 11.

I shall deliuer them from
the hands of death; I shall
redeeme them; O death, I
will be thy death; and O hell
I will be thy chastiser.

ose. 13.

And

Ier. 32.

And I will turne their sorrow into gladnesse, and I will comfort them, & make them ioyfull in their heaviness.

Zach. 10.

And I will haue mercy on them, and they shall bee in like case as they were, when I did not cast them away: for I am their Lord G O D, and I will heare them.

Ose. 14.

I will remedy the causes of their contrition: I will loue them freely, for my wrath is turned away from them.

Ier. 32.

And I will strike with them an euerlasting covenant, and I will not cease to doe them good.

Esa. 58.

I will neuer more strue with them heereafter, nor mine anger shall not continue

tiue vnto the end.

Be not afraid, for I haue redeemed thee, and I haue called thee by thy name, thou art mine.

Esa. 43.

Thy soule shall obtaine saluation, for thou hast had confidence in me.

Ier. 39.

He that shall touch you, shall touch the ball of mine eye.

Zack. 2.

I haue stricken thee in my indignation or wrath, and when thou wast reconciled vnto me, I pittied thee.

Esa. 60.

I did forsake thee at a point, for a little while, but I shall heape my mercies vpon thee. In the time of mine indignation, I turned my face a little from thee, and I haue had pitie on thee with an euerlasting pitie.

Esa. 54.

Ezech. 9

Reioyce highly (O daughter of *Syon*) Reioyce and giue praise (O daughter of *Ierusalem*.)

Math. 21

Behold, thy King shall come which is righteous, hee is a Sauour, and hee is poore sitting vpon an Asse, and vpon the Foale of an Asse, and shall speake peace vnto the people: his power shall bee from Sea to Sea, and from the founts vnto the worlds end.

Esa. 4

Loe, my childe whom I haue chosen, my welbeloued in whom my soule is pleased. I shall put my spirit in him, hee shall publish the iudgement vnto the people: hee will neither strine nor cry, nor no man shall heare his voyce in the streetes,

streetes, he will not breake
the reede that is crushed,
nor will not quench the flax
that smoketh, vntill he haue
put iudgement in victory,
and in the name of him the
people shall trust.

Loe, I gaue him for a wit-
nesse vnto the people, and
haue made him a Captaine,
and a teacher vnto Nati-
ons.

Esa 55.

And they shall bee my
people, and I will bee their
God, and my seruant *Dauid*
King ouer them; and one
Heard shall be for them all.

Ezech. 37.

Like as a Shepheard doth
feede his Flocke with his
hand, and doth bring toge-
ther his Lambs, and cheri-
sheth them in his bosome,
and beareth such as bee

Esa. 40

mecke, so will I be to you.

Deut. 18

I will stirre vp a Prophet for them from the mids of their brothers, &c. And I will put my words in his mouth, and shall speake vn- to all that euer I command him.

Esa. 68.

In his loue, and in his mer- cie he hath deliuered them.

Esa. 53.

I haue stricken him for the wickednes of my people.

In his science hee being righteous, shall iustifie ma- ny of my seruants, and hee will beare the iniquities of them, and hee hath taken a- way the sinnes of many, and hath prayed for them that offended.

John 1.

Behold the Lamb of God which taketh away the sin of the world.

When

When hee was ascended
on high, he tooke captiuitie
captiue, and gaue gifts vnto
men.

psal. 67

He shall come out of *Syon*
that shall deliuer and put a-
way all impieties from *Ia-
cob*:

Isa. 58

All to all you that feare
my name, shall arise the
Sunne of righteousness, and
health shall bee in his fea-
thers.

Mal. 3.

He will come hastily, and
will not tarie.

Haba. 2.

The Scepter shall not bee
taken away from *Iuda*, vn-
till hee come that shall bee
sent, and hee shall be the ex-
pectation of the Heathen:
binding his Colt vnto the
Vineyard, and his Ass (my
child) vnto the Vine, wash-

Gen. 49

ing his stoole in wine, and
his garment in the bloud of
the Grape.

This is my welbeloued
Sonne, heare him.

Zach. 2

Praise and bee glad (O
daughter of *Syon*) for loe I
come and will dwell with
thee.

Esa. 16

THE Spirit of the Lord
is vpon me, because hee
hath anoynted mee for to
Preach the Gospell; vnto
the poore he hath sent mee,
to heale such as are contrite
in heart, for to Preach de-
liuerance to the captiue, and
sight to the blinde, and li-
berty to them that bee shut
in, for to Preach the accep-
table yeare of the Lords,
for to comfort the sorrow-
full.

Luke 4

full, for to glad the mourners of *Syon*, and to giue a crowne for dust, the oyle of ioy for heauinesse, the garment of praise, for the spirit of sorrow.

I haue troden the Wine-
presse alone, and none of
the people was with me.

Esa. 63

I offered my body to the
smilers, and my cheekes to
the beaters: I turned not
my face from the rebukers,
and such as did spet vpon
me, the Lord God was my
defender, and therefore I
was not confounded.

Esa. 50

I am *Alpha* and *Omega*,
the beginning and ending,
which am, and was, and shal
be euer to come, Almighty.

Apoca. I

Do not feare, I am the
first and the last: and am

aliue and was dead, and behold, I am aliue for euermore, and haue the keyes of hell, and of death.

Apo. 22

I am the roote and generation of *David*, and the bright morning starre, &c. and let him that is thirsty come, and hee that will, let him take water of life freely.

10hmo.

Who so euer drinketh of the water that I shall giue him, shall neuer bee more thirsty, but the water that I shall giue, shall bee in him a Well of water springing vp into euerlasting life.

10hmo 7

If any be a thirsty, let him come to me and drink: who that beleeueth in me (as the Scripture saith) out of his belly shall flow the water of life. I

I am the bread of life, hee that commeth vnto me, shal not hunger: and he that beleeueth in me, shall neuer be athirst.

Iohn 6

My flesh is very meate, and my blood is very drink. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

I am the Vine, and you the branches: hee that abideth in mee, and I in him, bringeth forth much fruit, for without me ye can doe nothing, &c.

Iohn 15

Abide in me and I in you: for as the branch can bring forth no fruit of it selfe, except it remaine in the Vine: no more can you, except you remaine in me.

If you abide in mee, and

Iohn 15

my words abide in you also, aske what so euer yee will, and it shall be graunted you.

All that my Father doth giue mee, shall come vnto mee: and who that cometh vnto mee, I will not cast him away.

Math. II

Come vnto mee all you that labour and are laden, and I will ease you: take my yoke on you and learne of me: for I am meeke and lowly in heart, and you shall finde ease vnto your foules, for my yoke is easie, and my burthen is light.

Iohn 15

This is my commaundement, that you shall loue together, like as I haue loued you, a greater loue than this can no man haue, then to spend

spend his life for his friends.

You are my friends if you
doe that I command you,

Ye haue not chosen mee,
but I haue chosen you.

John 15

My Father himselfe lo-
ueth you, because you haue
loued mee, and haue belee-
ued that I came from God.

John 16

Who so euer doth the
will of my Father which is
in heauen, is my brother,
and sister, and mother.

Math. 12.

This truly is the will of
my Father that sent mee,
that euery one that seeth
the Sonne, and doth be-
leeue in him, shall haue
euerlasting life, and I will
raise him againe at the latter
day.

John 9

Truly, truly, I say vnto
you, hee that beleeueth in
me,

John 14

me, hath euerlasting life.

Hee that loueth mee, shall be loued of my Father, and I will loue him, and shew my selfe vnto him.

If any doe loue mee, hee wil keepe my word, and my Father will loue him, and we will come vnto him, and will make our mansion in him.

If you doe loue me, keepe my commandements, and I will pray vnto my Father, and hee shall giue you another Comforter for to abide with you euermore, which is the Spirit of truth.

I will not leaue you comfortlesse, for I will come vnto you. And if I depart to prepare you a place, I will come againe, and will receiue

ceiue you vnto mee, and
where as I am, you shall be.

I doe leaue peace with
you, I giue my peace vnto
you, I doe not giue vnto
you as the world doth: let
not your heart be troubled,
nor be afraid.

You shall be oppressed in
the world, but trust ye I
haue conquered the world.

John 16

O yee endued with small
faith, why are yee afraid?

Math. 8

Be of good chere, it is I:
be not afraid.

Math. 14

Be yee nothing afraid my
little flocke: for it hath
pleased your Father to giue
vnto you the Kingdome.

Luke 12

It is not the will of your
Father which is in heauen,
that any of these little ones
should perish.

Math. 14

The

Luke 9

The Sonne of man came to saue that that was lost.

The Sonne of man came not to lose soules , but to saue.

John 3

G O D did not send his Sonne into the world for to iudge the world , but to the intent that the world should bee saued by him. Hee that beleeueth in him, shall not bee condemned, but hee that doth not beleeue , is condemned already, because he hath not beleeued in the name of the onely begotten Sonne of God. The Father loueth the Sonne , and hath giuen him all things into his hand.

Hee that beleeueth in the Sonne, hath euerlasting life,
and

and hee that doth not be-
leeue in the Sonne, shall ne-
uer see life, but the ven-
geance of GOD abideth o-
uer him.

I am the resurrection and
life, who so euer beleeueth
on me, yea though he were
dead, yet shall he liue: and
who so euer liueth and be-
leeueth in me, shall neuer
dye.

Iohn 11

I am the light of the
world, who that followeth
me, walketh not in darknes,
but shall haue the light of
life.

Iohn 8

If any will serue mee, let
him follow mee, and where
so euer I am, there shall my
seruant be: if any will serue
me, my Father will honour
him, walke while yee haue
light,

Iohn 12

light, that the darknesse doe not take you.

Whiles you haue the light, beleeue in the light, that you may bee the children of light.

John 14

I am the way, the truth, and the life, no man cometh to the Father but by me.

John 10.

I am the doore, who that cometh in by me, shal be saved, & shall go in, & shall go out, and shall finde pastures.

I am a good Shepheard. A good Shepheard giueth his soule for his Sheepe.

I came that they should haue life, and should haue it more plenteously.

My sheepe heare my voyce, & I doe know them, & they follow me, and I giue everlasting life to them, & they shall

shall neuer perish, and none shall take them out of my hand; my Father that gaue me them, is mightier then al other, & there is none able to take out of my Fathers hand: I and the Father be all one.

And if I be lift vp frō the earth, I wil bring al vnto me.

Iohn 12

And like as *Moyſes* did hang vp a Serpent in wilderness, so must the Sonne of man be hanged vp, that who soeuer doth belecue in him, shal not perish, but shal haue the life euerlasting.

For God hath loued the world in such wise, that hee gaue his onely begotten Son for the world, that who so euer beleued in him, should not perish, but should haue

John 5

haue euerlasting life.

Truly, truly, I say vnto you, that who so euer heareth my word, and beleeueth in him that sent mee, hath euerlasting life, and shall not come into iudgement, but shall passe from death vnto life:

Luke 11

Blessed be they that heare the word of God and keepe it.

John 8

Truly, truly, I say vnto you: if there bee any that will keepe my word, he shall neuer see death.

If you will abide in my word, verely you shall bee my Disciples, and you shall know the truth, and the truth shall deliuer you.

Math. 14

Heauen and earth shall passe, but my words shall neuer

neuer passe.

Blessed bee the poore in spirit, for theirs is the Kingdome of heauen.

Blessed be the meeke, for they shal possesse the earth.

Blessed bee they that mourne, for they shall bee comforted.

Blessed be they that hunger and thirst after iustice, for they shall be satisfied.

Blessed be the mercifull, for they shall obtaine mercie.

Blessed bee the pure in heart, for they shall see God.

Blessed be the peaceable, for they shall bee called the children of God.

Blessed bee they that suffer persecution for righteousness sake.

Math. 5

ousnesse, for theirs is the Kingdome of heauen.

Blessed are you when they men doe say euill vnto you, and doe pursue you, and doe speake all euill against you, lying, because of mee, reioyce and be glad, for your reward is great in heauen.

Luke 12.

And the least haire of your head shall not perish, for through your patience you shall possesse your soules.

Math. 10.

Are not two Sparowes sold for a farthing, and none of them doth fall on the ground without your Father, for all the haire of your head bee numbred. Feare yee not therefore, ye are of more value then many Sparowes: who soeuer therefore will knowled

me before men, I will know him before my Father that is in heauen, but whosoever will deny mee before men, him will I deny before my Father which is in heauen.

All manner of sinne and blasphemy shal be forgiven vnto men, but the blasphemy against the holy Ghost, shall neuer be forgiven.

Math. 12

The Gospell is preached to the poore, & blessed is he that is not offended in me.

Math. 11

The time is fulfilled, and the Kingdome of God shall draw neere, repent therefore and beleue the Gospell.

Math. 1

Whosoever that forsaketh his house, or brother, or sister, or father, or mother, or wife, or children, or his lands for my names sake, shall

Math. 19

shall receive an hundred times so much, and shall inherit everlasting life.

Luke 10

Reioyce, because your names are written in heauen.

Luke 15

I say vnto you, that as much ioy shall be in heauen for one sinner taking repentance, as for ninety and nine righteous men that neede not to repent.

Math. 6

Such as be in health, need no Physitian, but such as be euill at ease.

I regard mercy and not Sacrifice, for I am not come to call the righteous, but sinners.

Luke 19

The sonne of man is come to seeke, and to saue that, that was lost.

Iohn 12

I am not come to condemne

demne the world , but to
saue the world.

The Sonne of God came
not to bee serued, but to
serue, and to spend his life
for the redemption of ma-
nie.

I truly am in the middes
of you, euen as hee that ser-
ueth.

Math. 20

I giue vnto you a new
commaundement, that you
shall loue together, like as I
haue loued you, to the in-
tent that you shall loue one
another, thereby shall euery
man know that you are my
Disciples, if you will beare
loue one to another.

John 13

For if you will forgiue
men their sinnes, your ce-
lestiall Father shall forgiue
you your faults.

Math. 6.

The

Luke 18

The things that bee impossible vnto men, be possible enough vnto God.

Math. 5

Loue your enemies, doe well vnto them that hate you, and pray for them that persecute and slaunder you, that you may bee the children of your Father that is in heauen, that suffered his Son to arise vpon the good and the bad, and raigneth vpon the righteous and vn-righteous.

Luke 6

For hee is kinde vnto the vnkinde and euill.

Therefore bee you mercifull like as your Father is mercifull: Iudge not, and yee shall not bee iudged: condemne yee not, and yee shall not bee condemned: forgiue, and yee shall be forgiven:

giuen: giue, and it shall bee
giuen vnto you.

The righteous shall shine
in the Kingdome of my Fa-
ther as the Sunne.

Math. 13.

Come yee blessed of my
Father, inherite the King-
dome ordained for you,
from the creation of the
world.

Math. 25

Truly, truly, I say vnto
you, so long as ye doe ought
to one of the least of these
my Brethren, ye doe it vnto
mee.

All power in heauen and
in earth is giuen vnto mee,
goe therefore and teach all
Nations, baptizing them in
the name of the Father, and
the Sonne, and the holy
Ghost; teach them to ob-
serue all things whatsoever

Math. 28

I haue commanded you.

Loe, I am with you alway, euen vntill the ending of the world.

Iohn 20

Goe vnto my brothers, and say vnto them, I ascend vnto my Father and your Father, my God, and your God.

Iohn 4

Let not your hearts bee troubled, belecue in God, and belecue in me: there be many Mansions in the house of my Father, if it were not so, I would haue told you, I goe to prepare a place for you.

For the Father himselfe loueth you, because ye haue loued me.

Iohn 14

And whatsoeuer yee will ask the Father in my name, I will doe it, that the Father may

may be glorified in the Son.
If yee doe aske any thing of
mee in mine owne name, I
will doe it.

Truly, truly, I say vnto
you, if ye aske the Father
any thing in my name, hee
wil giue it vnto you, hither-
to yee haue asked nothing
in my name: Aske and yee
shal haue that your ioy may
be full.

Iohn 16

The true worshippers shal
worship the Father in spirit
and verity, for the Father
seeketh out such that may
worship him.

Iohn 4

Aske, and it shall be giuen
vnto you, seeke and you shal
finde, knock and it shall bee
opened vnto you, who that
asketh, receiue, and hee
that seeketh findeth, and it

Math. 7.

shall bee opened to him that knoweth. Is there any man among you that would proffer his sonne a stone, if hee asked him bread? Or if hee asked him a fish, would hee proffer him a Serpent? If yee then which are euill can giue to your children good gifts, how much more shall your Father that is in heauen giue good things to such as aske of him.

Math. 26

Wheresoeuer two or three are gathered in my name, I am in the middes of them.

Math. 21

All that euer ye will aske in prayer, beleeuing, ye shal receiue it.

Lue. 18.

Shall not GOD reuenge his Elect that cry-vnto him both night and day? yea, though he defer them: I tell

you

you hee will reuenge them,
and that quickly.

Wake and pray that yee
enter not into temptations,
the spirit is alwayes ready,
but the flesh is weake.

Math. 26

Let your loynes bee gir-
ded about, and you lights
burning in your hands. And
yee your selues like vnto
men that looke after their
Master, when he will return
from a wedding.

Luc. 12.

Take no thought for your
living what ye shal eate, nor
for your body what ye shall
put on.

The life is of more value
then meate, and the body is
more value then rayment.
Marke well the Rauens, for
they neither sowe nor reap,
which neither haue Store-

house ne Barne, and yet
G O D feedeth them, how
much more are yee better
then the fowles.

Math. 6

Doe not seeke what ye
may eate, or what yee may
drinke, and be ye not list on
high.

If G O D then doth so
cloathe the Hay of the field
growing this day, and that
to morrow shall be cast into
a furnace, how much more
will he cloathe you, Oh yee
endued with little faith.

Therefore seeke first the
Kingdome of God, and the
iustice of it, and all these
things shall bee ministred
vnto you.

When thou wilt pray, en-
ter into thy Chamber, and
shut thy dore, and pray vn-
to

to thy Father, which is in secret, and thy Father that seeth in secret, shall reward thee openly.

For your Father knoweth what is needfull for you, before that yee make petition vnto him, therefore yee shall pray in this wise.

Math. 6

The Pater noster, with other Prayers of the Byble, being gathered together into a compendious order, in the commendation or praise of the exceeding and incomparable mercy of God, and for the behoofe of the deuout Reader, that prayeth not in wagging of his lips, but with the seruent desire of heart.

Math. 6.

OVr Father which art
in heauen: Hallowed
be thy Name.

Thy Kingdome come.
Thy will bee done in earth
as it is in Heauen. Giue vs
this day our dayly bread.
And forgiue vs our trespas-
ses, as we forgiue them that
trespasse against vs. And
let vs not be led into temp-
tation. But deliuer vs from
euill. Amen. For it is thy
Kingdome, and power, and
glory, for euermore.

1 Par. 26.

Blessed art thou Lord
G O D of *Israell*, our Fa-
ther euerlastingly, for it is
thy magnificence (O Lord)
and thy power, and glory,
and

and victory, and praise to thee.

O Gouvernor Lord God, pittifull and benigne, patient and of great mercy, which doest extend thy mercie vnto thousandes which takest away wickednesse, mischief, and sin, and none of himfelfe is innocent before thee. I beseech thee that thou wilt take away our wickednes and sinne.

I beseech thee Lord God of heauen, strong, mighty, and terrible, which keepest couenant and mercy with such as loue thee, and obserue thy commandements. Let thy eares bee hearkening, and thine eyes open, that thou mayest heare the prayer of thy seruant.

Exod. 34.

Num. 14

O Lord which art patient, and of great mercy, and takest away our iniquity and mischief, &c. Forgiue I beseech thee, the sinne of this thy people, after the greatnes of thy mercy.

Deut. 9

Lord GOD doe not destroy thy people and thine inheritance, which thou hast bought through thy power:

Exed. 15

Thou hast beene guide in thy mercy to the people, which hast redeemed.

2 Par. 6

Forgiue thy people, though they be sinners, for thou art my God. Let thine eyes (I beseech thee) be open, and thine eares intentive vnto the prayer that is made in this place.

Esa. 64

O Lord thou art our Father,

ther, and wee are but clay,
thou art our Creator, and
all we be but the workes of
thine hands.

O Lord be not ouermuch
angry, and bee no more
mindfull of our iniquity.
Behold, haue respect, all we
are thy people.

Lord thy mercy is euer-
lasting, doe not despise the
worke of thine hands.

Psal. 126

O thou Lord which art
our Father, our Redeemer,
thy name hath beene euer-
more.

Esa. 63

For we doe not prostrate
our prayers before thy face
in iustifying our selues, but
in trust of thy great mercy,
hearken Lord, bee pleased
O Lord, attend, and doe, be
not slack my God, for thine
owne

Dan. 6

owne sake, for thy name hath beene called vpon this Citie, and vpon the people.

Num. 20.

Lord God heare the clamour of this people, & open vnto them thy treasure, the Well of the water of life.

Psal. 9.

Let all that know thy Name Lord trust in thee: for thou hast not forsaken them that seeke thee.

Num. 6

Thou verely which art a God mercifull, mecke, and pittifull, patient, and of high compassion, hast not forsaken them.

Psal. 43.

Arise (Lord) help vs, and redeeme vs, for thy Names sake.

Psal. 78.

Do not remember our olde iniquities, but let thy mercy preuent vs quickly, for wee are made very poore

poore. Helpe vs our God,
and for the glory of thy
Name, Lord, deliuer vs, and
be mercifull vnto our sins,
for thy names sake.

I shall do sacrifice vnto thee
with good will, & shal con-
fesse thy name, for it is good.

Psal. 53.

For Lord, thou art sweet,
and gentle, and of plenteous
mercy vnto such, as call vp-
on thee.

Psal. 84.

Lord heare our prayers,
and our petitions, and deli-
uer vs out for thy sake.

Baruc. 2

Heare, O Lord, and haue
mercy, for thou art a merci-
full God, and haue mercy
on vs, for wee haue sinned
against thee.

Baruc. 3.

Wee haue sinned with
our Fathers, we haue done
vniustly, we haue commit-
ted

Iudi. 7

ted wickednesse. Thou that art holy, haue mercy on vs.

Haba. 5

When thou art angry, thou wilt remember mercie.

Bar. 5

Bee not mindfull of the wickednes of our Fathers, but bee in minde of thy power and thy name at this time, for thou art the Lord our God.

Psal. 5

Let all bee glad that trust in thee, they shall reioyce euermore, and thou shalt dwell in them, and all that loue thy name, shall glory in thee.

Tob. 3

Thou art righteous (O Lord) and all thy iudgements are true, and all thy wayes mercy, truth, and iudgement.

Blessed is thy name (O God)

God) of our Fathers, which in thy wrath doest shew mercy, and in the time of trouble doest forgiue sinns; to them that call on thee.

All that serue and honour thee, bee certaine and sure that his life (if it haue beene tryed and proued) shall receiue the crowne of victory; and if it bee in trouble it shall be deliuered; and if it be in corruption and sin, hee may come vnto thy mercy.

For thou art not delighted in destroying vs, for after tempest thou makest all things quiet, and after weeping and mourning thou causest gladnesse: blessed be thy name therefore O God of *Israel* euermore.

The

Psal. 144.

The Lord is at hand vnto
all that call on him, to such
as call on him in truth.

Psal. 4.

When I did call, the God
my righteousness did heare
me, in my tribulation thou
hast set me at large.

Psal. 30.

O Lord let mee not bee
confounded, for I haue cal-
led on thee.

Psal. 117.

I haue called on the Lord
out of tribulation, and the
Lord hath heard mee a-
broad.

1 Reg. 22.

In my tribulation I will
call on the Lord, and I will
cry vnto my God, and hee
will heare my voyce out of
his holy temple, and my cry
shall come vnto his eares.

Psa. 142

Thy good spirit shal bring
me into a right ground, for
thy Names sake (Lord)

thou

thou shalt make mee aliue
in thine equity : thou shalt
bring my soule out of trou-
ble, and in thy mercy thou
shalt destroy all mine ene-
mies.

We will cry vnto thee in
our tribulations, and thou
shalt heare vs, and make vs
safe.

Par. 20.

When wee bee ignorant
what wee out to doe, we
haue onely this remedie
for to direct our eyes vnto
thee.

Giue vs helpe in our trou-
ble, for the helpe of man is
vaine.

Psal. 107.

Lord thou art my refuge,
my strength, my fortresse in
the time of trouble.

Ier. 16.

I truly shall sing of thy
strength, and shall exalt
thy

Psa. 53

thy mercy betimes. For thou art made my suerty, and my succour in the time of my tribulation.

O God that art mine helper, I will sing vnto thee, thou art my succour, my GOD, thy mercy bee vnto me.

Psal. 118

So let thy mercy be done, that it may comfort me according vnto thy promise made to thy seruant.

Let thy mercies come vnto me and I shall liue, for thy loue is my meditation.

Psal. 56

Giue vs helpe out of our trouble, for the help of man is vaine; let vs worke vertue in God, and hee shall bring vnto nought all that trouble vs.

Psal. 77

In the time of my trouble

I sought out God with my hands, and I was not deceived.

I will looke vnto the Lord, I will tarie vpon God my Sauour, my God will heare me.

Mich. 7

Lord haue mercy on vs, for wee haue looked after thee, bee our defence betimes, and our health in time of tribulation.

Esa. 33

No eye hath seene O GOD without thee, the things that thou hast prepared to such as looke after thee.

Esa. 64

I haue remembered thy mercy Lord, and thy works that be euerlasting: for thou deliuerest such as suffer thee, & doest take them out of the hands of people.

Esa. 50

For

Esa. 25.

For thou art as a defence
vnto the poore, and a de-
fence to the needy in his
trouble, a safeguard from
winde, a shadowe from the
heate.

Dent. 3.

Nor there is none other
God, either in heauen or in
earth, that is able to doe the
works, and to be compared
vnto thy strength.

Exod. 5

The Lord is made my
strength and my praise, and
he is a saluation vnto me.

Tob. 11

I doe blesse the Lord
God of *Israell*, for thou hast
chastised me, and thou hast
saued me.

Esa. 12.

Lord I will confesse vn-
to thee, because thou hast
beene angry, thy furour is
turned, and thou hast com-
forted mee: behold God

my

my Saviour, I will do boldly, and will not bee afraid, for the Lord is my fortresse and my praise, and hee is a Saviour vnto me.

Lord, all that forsake thee shall be confounded, they that depart from thee, shall be grauen in the earth, because they haue left the Lord, the vaine of waters of life.

Ier. 17.

Heale mee Lord, and I shall be healed: saue me, and then I shall be saued.

And let thy mercy come vpon mee, Lord, thy saluation according to thy promise.

Psal. 118.

Shew vnto vs Lord thy mercy, and giue vs thy sauing health.

Psal. 84.

O Lord of Hostes, blessed

psal. 24

sed is the man that trusted
in thee.

Be mindfull of thy pittie
O Lord, and of thy mercie
which be euerlasting.

Doe not remember the
faults of my youth, and
mine ignorance.

According to thy mercie
remember mee (though
good Lord) of thy good-
nesse.

For thy names sake Lord
forgiue my sinne, for it
much.

psal. 50

Haue mercy on mee,
Lord, according to thy
great mercie, and according
to the greatnesse of thy pit-
tie. Take away mine in-
iquity, turne away thy face
from mine offences, and put
away all my wickednesse.

Create

Create in me a pure heart
(O God) and renew a right
spirit within me.

Do not cast mee away
from thy face, and doe not
take from mee thine holy
spirit.

O Lord, doe not with-
draw thy compassion from
me, thy mercy & thy truth
hath euer defended me.

Psal. 10

In the abundance of thy
mercy heare mee, in the
truth of thy saluatiō. Heare
mee Lord, for thy mercy is
much, after the plenteous-
nesse of thy compassions re-
gard me, and doe not turne
away thy face from thy ser-
uant, for I am troubled,
heare me hastily.

Psal. 68

And thou Lord God art
pitieous, and mercifull, pa-
tient,

Psal. 85

Jonah 4.

cient, and of exceeding
mercy, and true.

For I doe know that thou
art a God, gentle, and mer-
cifull, patient, and of much
compassion, and not venge-
able vpon malice.

Esai. 6.

Haue mercy on me Lord,
for I am weake,; heale mee
Lord, for all my bones bee
troubled, and my soule is
greatly troubled: but yet
O Lord how long shall it
be so, becouered, O Lord,
and deliuer my soule, saue
me for thy great mercy.

Esai. 108.

And thou Lord doe with
me for thy names sake, for
thy mercy is sweet. Deliuer
mee, for I am poore and
needy, and my heart is
troubled within me.

Helpe mee Lord GOD
saue

saue me for thy great mercie.

Deale with thy seruant according to thy mercy, and teach mee thy iustifications.

Psal. 118.

Who will not feare the Lord, and magnifie thy Name, for thou alone art holy.

Apoc. 15.

Vnto the Lord be iustice, and vnto vs shamesfastnesse of face: vnto thee truly, our Lord God, bee mercy and forgiuenesse.

Dan. 6.

Not vnto vs Lord God, not vnto vs, but vnto thy Name giue glory.

Psal. 115.

Our helpe is in the name of the Lord, which hath created heauen and earth.

Psal. 124.

Thou art worthy O Lord our God, to take glory, and

Apoc. 4.

D honour.

honour , and vertue , for
thou hast created all things,
and for thy pleasure they
were, and be created.

2 Mac. 1.

O Lord God the Crea-
tor of all things , terrible,
strong, righteous, and mer-
cifull , which onely art
good, onely the excellent
King, onely iust, Almighty
and eternall , which deliue-
redst *Israel* from all euill.

Sapi. 16.

For he that was conuer-
ted, was not made whole by
any thing visible, but by the
Saviour of all.

Thereby truly thou hast
declared vnto thine ene-
mies, that thou art he which
deliuerest from all euill.

For neither herbe, ne yet
playster hath made them
whole , but thy word, O
Lord,

Lord , that healeth all things.

Loe, thou hast created heauen and earth in thy great strength , and in thy stretched out arme.

Ier. 32.

No word shall bee hard vnto thee, for thou doest mercy vnto thousands.

Is there any thing hard vnto God?

Gen. 18.

Is the hand of the Lord feeble?

Numb. 11.

I know that thou art able to doe all things, and that no thoughts is hid from thee.

Iob 41.

It is thy power to doe all things at thy pleasure.

Sap. 12.

Thou art the Lord, thou hast power of life & death, and doest lead into the gates of death, and leade out.

Psal. 22.

For and if I would walke
in the middes of the sha-
dow of death, I would feare
no harme because thou art
with me.

And thy mercy shall fol-
low me all the dayes of my
life.

Sap. 11.

Thou hast mercy on all,
because thou mayest doe
all, and pretendest to be ig-
norant of the sinnes of men,
because of repentance, for
thou louest the things that
be, and thou hast not hated
that, that thou hast made:
nor thou hast not ordained
or made any thing with
hate. Thou doest spare all
things, because they are
thine owne, O Lord, that
ouest soules.

Sap. 12.

How sweet and good

(O

(O Lord) thy spirit is in all things.

How great is the abundance of thy sweetnesse, O Lord, which thou hast hid from them that feare thee.

Psalm. 30.

Thou truly which art our God, art sweet, true, and patient, and disposing all things in mercy.

Sap. 15.

For to know thee is perfect iustice, and to know thy iustice and vertue, is the roote of immortality.

Nor there is none other God but thou which hast cure of all things.

Sap. 12.

Lord GOD of Israelt, there is no god like vnto thee, neither in heaven nor earth, which keepest covenant and mercy with thy Seruants, going

2 Para. 6.

D 3 before

before thee with all their heart.

Micah. 7.

What GOD is like vnto thee, that takest away wickednesse, and cariest away the sinne of such as are left of thine inheritance.

Psal. 56.

For thy mercy is magnified vnto the beauen, and thy truth vnto the cloudes.

Isaiah.

Spare Lord, spare thy people, and doe not giue the inheritance in reproofe.

Psal. 58.

Haue mercy on mee, O God, haue mercy on mee, for my soule trusteth in thee, and I shall trust in the shadow of thy wings, vntill wickednesse be passed.

Ler. 14.

Be not thou dreadfull vnto mee my comfort in the day of affliction.

Psal. 116.

Make meruailous thy mercies

mercies Lord, which doest
saue all that trust in thee.

The Lord is mine helper
and my defender, and my
heart hath trusted in him,
and I was holpen.

psal. 14.

Verely, the children of
men shall trust in the coue-
ring of thy wings.

psal. 35

In God is my comfort,
and my glory, the God of
my helpe, and my trust is in
God.

psal. 61.

Yea, and though hee kill
me, I will trust in him, ne-
uerthelesse I will reprove
my wayes in the sight of
him.

Job 13

Lord I haue trusted in
thee, let me neuer bee con-
founded.

psal. 70

For such as withdraw
themselves from thee, shall

psal. 72.

perish, thou hast destroyed
all that fornicate from
thee.

Psal. 15.

Truly for to cleave vnto
God, is very good for me,
and to put my trust in the
Lord God.

Preserue me Lord, for I
haue trusted in thee: I haue
said vnto the Lord, thou
art my God, and thou hast
no neede of my goodnes.

Psal. 17.

I will loue thee Lord, my
defence, Lord, my fortresse
and my refuge, and my Re-
deemer, my GOD, I will
trust in him, my Protector,
and horne of my health,
and my surety.

Psal. 22.

The Lord ruleth mee,
and I shall want nothing.

Psal. 24.

Lord I haue lifted vp my
minde vnto thee: I doe
trust

trust in thee, let me not be
shamed.

For there is no confu-
sion to them that trust in
thee.

The Lord GOD is my
helper, and therefore I was
not shamed.

The Lord is mine helper,
I will not feare what that
man can doe vnto me.

The Lord is my helper,
and I shall despise mine e-
nemies.

The Lord is made a re-
fuge vnto me, and my God
is a comfort vnto mine
hope.

Verely I am poore and
needy. helpe me, O GOD.
Truly I am a begger, and
poore, the Lord hath care
of me: thou art my helper
D ; and

Dan. 3.

Esa. 50.

Psal. 69.

Psa. 117

Psal. 39

Psal. 39.

and my defender, O God
be not slowe.

Be vnto mee as a defen-
ding God, and as a house of
succour, that thou mayest
make mee safe, for thou art
my fortresse & my refuge,
and for thy names sake thou
shalt bring me forth, and
maintaine me.

Isa. 3.

Thou Lord art my sure-
ty, my glory, and dost ex-
alt my head.

Psal. 143.

Verely, I shall reloyce in
the Lord, and shall be glad
in GOD my Sauour, my
God, my fortresse.

My mercy and my re-
fuge, my surety and my
Redeemer.

Deut. 14.

Thou hast remembred
me, O God, and thou hast
not forsaken them that
loue

loue thee.

Leade mee Lord in thy way, and I will goe in thy truth, my heart may bee glad for to dread thy name.

Psal. 85.

They that loue thee, shall shine like as doth the Sun in his rising.

Iud. 15.

For thy mercy is aboue all life, my lips shall praise thee.

Psal. 62.

Deliuier mee from clay, least I sticke in it: deliuier mee from them that hate mee, and from the deepe-nesse of waters.

Psal. 68.

I haue said Lord, haue mercy on mee, heale my soule, for I haue offended thee.

Psal. 40.

I haue said, I will know-ledge my wickednesse vnto the Lord against my selfe, and

Psal. 38.

and thou hast forgiven the impiety of my sinne.

Esay 33

Thou hast delivered my soule, because it should not perish: thou hast cast behind thy backe all my sinnes.

Psal. 33

I haue trusted in God, I will not feare what flesh may doe vnto me.

Psal. 30.

I haue trusted in the Lord, I will be glad and ioyfull in thy mercy.

Psal. 17

Through thee I shall bee deliuered from temptati- on, and through my God, I will passe ouer the stone wall.

Gen. 25

I am inferiour to thy manifold miserationes, and to thy truth that thou hast accomplished vnto thy ser- uant.

Eccel. 39.

Haue mercy on vs (O God)

God) of all creatures, and behold vs, and shew vnto vs thy light of thy pitie.

O God conuert vs, shew thy face, and wee shall bee saued.

Psal. 76

Shew vnto vs how thou doest not forsake them that presume of thee, and such as presume of themselves, glorying in their owne vertue, thou dost bring low.

Iudi. 6

Remember Lord, and shewe thy selfe vnto vs in time of our tribulation, and giue me comfort, O Lord, King of gods, and of vniuersall power.

Hest. 14

In thy manifold mercies thou hast not created them vnto consumption, neither hast thou forsaken them, for thou art a God, pitifull

2 Esd. 2

pittifull and mercifull.

Psal. 118.

Lord thy mercies are manifold, according to thy iudgement receiue me.

Ier. 14.

Verely thou art amongst vs Lord, and thy holy name hath beene called vpon by vs, doe not forsake vs.

Psal. 122.

Haue mercy on vs Lord, haue mercy on vs, for wee are greatly fulfilled with despight.

Iohn 2.

When my soule was vexed within me, Lord, I remembered that my prayer might come vnto thee, euen vnto thy holy Temple.

1 Par. 12.

Troubles doe oppresse me on euery part, but it is better for mee to fall into the hands of the Lord (for his pitie is great) then into the hands of men.

The

The Lord will doe that,
that seemeth good in his
sight.

1 Par. 16,

The sorrowes of death
haue compassed me, and the
perils of hell haue found me
out.

Psal. 114.

I haue found out tribula-
tion and sorrow, and I will
call vpon the name of the
Lord.

O Lord deliuer my soule,
our mercifull Lord & righ-
teous God is pitifull.

Lord, all my desire is be-
fore thee, and my mourning
is not hidden from thee.

Psal. 36.

The mercy of thy pro-
mise is great and vnsearch-
able, for thou art the high-
est Lord God ouer all the
earth, long suffering, and
passing mercifull, and sorrie
for

2 Par. 36.

for the malice of men.

Apo. 5

Thou art worthy Lord,
for to open the book, and to
lose the scales of it, for thou
wast slain, & hast redeemed
vs (O God) in thy bloud.

Bar. 11.

And thou Lord God hast
dealt with vs according to
all thy goodnes, and accor-
ding to all thy great pitie.

Math. 16

Thou art Christ the Son
of the liuing God.

John 12

I haue belceued that thou
art Christ the Sonne of the
liuing God, which came in-
to the world.

1 Psal. 6

For thou art our GOD,
thou hast deliuered vs from
our wickednesse, and hast
giuen health vnto ys.

Lec. 18

God be mercifull to mee
that am a sinner.

Luc. 15

Father, I haue offended
against

against heauen and before thee: now I am not worthy to be called thy Sonne. Let mee be as one of thy hired seruants.

Wee are vnprofitable seruants: wee haue done but our duty.

Luc. 11

Encrease faith in vs, O Lord.

Math. 6

Haue mercy on vs, Sonne of *David*.

Psal. 35

For in thee is the Well of life, and by thy light we shal see light.

Like as a Hart longeth after Wells of water, so my soule longeth after thee (O God.)

Psal. 14

My soule hath thirsted after GOD the liuing Well, whē shall I come & appeare before the face of the Lord?

My

Psal. 13

My soule hath desired thee in the night, but in my spirit, and in my heart I shal wake for thee betimes.

2 Par. 32

I bowe the knees of mine heart, praying vnto thy goodnesse Lord: I haue sinned Lord, I haue sinned, and I knowledg my wickednesse; I aske, praying the Lord to forgiue me.

Forgiue mee, doe not destroy mee altogether with my sinne, nor doe not pre-serue mine offences for euer: for thou shalt saue me vnworthy, according vnto thy great mercy, I shall praise thee euer all the dayes of my life, for all the vertue of heauen praiseth thee, and to thee is all glory for euermore. Amen.

Thou

Thou hast here (good Reader)
a certaine gathering of
Scriptures out of both the
Testaments, which declare
the most abundant mercy
of God, with a cleare expo-
sition of the same.

IN the beginning the
Word was, & the Word
was with God, and God
was the Word: The same
was in the beginning with
God: all things were made
by it, and without it was
nothing made that made is,
in it was life, and life was
the light of men.

John 1.

Hee came into his owne,
and his receiued him not.
Vnto as many as receiued
him hee gaue power to bee
the

the sonnes of God, to such as beleueed in his name.

Apo. cap. 1,

Which loueth vs, and washed vs from our sinnes in his blood, and made vs his Kingdome, and Priests vnto God, and his Father, to him be glory and dominion for euermore.

Rom 5.

GOD shewed his loue which hee beareth vs: for when we were but sinners, Christ dyed for vs, much more then now (seeing we are iustified in his blood) we shall be preserued from vengeance through him, for if we were reconciled to God when we were enemies by the death of his Son, much more now being reconciled, wee shall be preserued by his life:

Vnto

Vnto him all the Prophets beare record, that all that beleeue in him, doe receiue remission of their sins by his name.

Bee it knowne therefore vnto you yee men and brethren, that by him remission of sinnes is preached vnto you, and by him are all that beleeue iustified from things, whereby yee could not bee iustified in *Moses law*.

Act. 13

For what the Law could not doe, in as much as it was weake, because of the flesh, that did G O D performe, and sent downe his Sonne in the similitude of sinfull flesh, and by sinne, damned sin in the flesh, that the righteousness of the Law might be

Rom. 8

be fulfilled in vs, which walke not after the flesh, but after the spirit.

Act. 15.

Through the grace of our Lord Iesu Christ, wee beleeue to be saued as well as they.

Act. 17.

For in him wee doe liue, and are moued, and be.

Act. 4.

This is the same stone that was forsaken of you in your building, which is set for the foundation of a corner, and there is no saluation in any other.

Nor there is none other name vnder heauen giuen vnto men, whereby we may be saued.

Pro. 18.

The name of the Lord is a most defensible Tower, the right wise runneth vnto it, and he shall be exalted.

And

And it shal come to passe,
that whosoever calleth vp-
on the name of the Lord,
shall be saued.

Joel 2.

For the Lord is our
Judge, the Lord is our Law
maker, the Lord is our
King, he shall saue vs.

Esa. 33.

Blessed is the man whose
trust is in the name of the
Lord, and hath not regar-
ded vanities & false Witch-
crafts.

Psal. 39.

Praise yee his Name, for
the Lord is pleasant, his
mercy is euerlasting, and
his truth is from generation
vnto generation. Praise ye
our Lord God, which hath
not forsaken such as trust in
him.

Psal. 66.

Isa. 13.

Praise yee the Lord, for
hee is good, sing vnto his
Name,

Psal. 134.

Esa. 46.

Name, for he is pleasant.

Praise (O heauen and earth) reioyce yee mountaines, make melody, for the Lord hath comforted his people, and will haue mercy on the poore.

Eccle. 43

Blesse yee the Lord, exalt him as much as yee can, for hee is farre aboue all praising.

Esa. 44.

Giue praise O Heauens, for the Lord hath shewed mercy: the farthest parts of the earth make yee melody.

Psal. 102.

O blesse thou (my soule) the Lord, and all that is within mee blesse his holy Name.

O blesse thou, my soule, the Lord, and doe not forget the kindnesse of him
which

which forgiueth all thy wickednesse, which healeth all thy diseases.

The Lord sheweth mercie and iudgement to all that suffer wrong: he hath not dealt with vs according to our sinnes, nor hee hath not rewarded vs according to our wickednes.

For he hath established his mercy vpon such as feare him, according vnto the height of heauen from the earth.

Like as a Fathers heart yerneth on his children, so the Lord hath mercy vpon them that feare him: for he knoweth what fraile mettall we are made of: he remembered that wee are as dust, & that man is as Hay.

Esa. 40.

All flesh is Hay, and all the glory of it like a flower of the field: the Hay withereth, and the flower is faded: for the spirit of the Lord hath blowne on it. Verely, the people is Hay: the Hay is withered, and the flower is faded, but the Word of the Lord abideth for euermore.

Dan. 8.

Man doth not live by bread onely, but in euery Word which commeth out of the mouth of God.

Pro. 30.

Euery word of God is fire, it is a shield for them that trust in him.

Psal. 17.

My GOD his way is vn-defiled: the words of the Lord are tried in fire: hee is a defender of all that trust in him.

All Saints are in his power, they that approach vnto his feete, shall receiue of his doctrine.

Deu. 32.

Vnderstand you with all your hearts, that if all the words that the Lord hath promised that hee would performe, not one shall passe in vaine.

Iohn 23.

The Lord is true in all his words, and holy in all his works.

Psal. 14. 4.

That man is blessed, whose study is in the Law of the Lord, day and night.

The Lord lifteth vp all that fall downe, and easeth all that be hurt.

For the Lord searcheth all hearts, and he perceiueth all the thoughts of the minde: if thou wilt seeke

Par. 18.

him thou shalt finde him,
but if thou forsake him,
he will cast thee away for
euer.

Esa. 55.

Seeke the Lord while he
may be found, call on him
while he is at hand: let the
wicked leaue his way, and
the vniust man his imagina-
tions, and let him retorne
vnto the Lord, and he will
haue mercy on him, and vn-
to our God, for he is great
and ready to forgiue.

Sapi. 1.

Sauour yee of the Lord
in goodnesse and simplicity
of heart: seeke him out, for
they shall finde him, which
do not tempt him, and hee
appeareth vnto them which
trust in him.

Psal. 33.

The rich haue needed, &
haue bin hungry: but they
that

that seeke the Lord, shal not
faile of any good thing.

The Lord is good to all
that trust in him. Vnto the
soule that will seeke him.

Heb. 3.

The good Lord will bee
mercifull vnto all that seeke
out with all their hearts,
the Lord God of their Fa-
thers: nor he will not lay to
them any sinne, because
they be lesse sanctified.

2 Par. 30,

In the crosse and trouble
we must flee vnto God.

And when they will re-
uert in their trouble, and
will cry vnto the Lord God
of *Israel*, and will seeke him,
they shall finde him.

Par. 15.

For their trust is in their
Saviour, and the eyes of
the Lord are set on them
that loue him, hee that

Eccle. 34.

dreadeth the Lord, shall not tremble, nor be afraid, for his hope is in him: hee that feareth the Lord, his soule is blessed whom hee regardeth, he also is his defence.

1 Par. 26.

For the eyes of the Lord doe behold all the earth, and giue strength vnto all that belecue in him with a perfect heart.

Eccle. 34.

The eyes of the Lord are set on such as feare him, the Protectour of power, the foundation of vertue, the couer of heate, and the noone shadow: the in-treatour of offending, and helper of mischance, exalting the soule, & giuing light to the eyes, giuing health, and life, and benediction.

The

The eyes of the Lord are set vpon the righteous, and his eares vnto the prayer of them.

1 Pet. 3.

Behold the eyes of the Lord are vpon all that feare him, and vpon such as trust in his mercy.

Psal. 32.

Taste and see how the Lord is sweet, blessed is the man that trusteth in him.

Psal. 33.

Trust in God, and worke goodnesse, and inhabite the earth, and thou shalt feede in the riches of it.

Psal. 35.

And thou shalt know how thy Lord GOD is a God mighty and true, keeping couenant and mercy to all that loue him.

Rom. 1.

Thy Lord is a God, and comforteth in time of trouble, and will know all that

trust in him.

Esaï. 40.

They that trust in the LORD, shall change in strength, and shall haue feathers as Eagles: they shall run & not labour, they shall goe, and yet shall not faint.

Pro. 16.

Hee that trusteth in the Lord, is blessed.

Psal. 146

For the Lord is well contented with all that feare him, and with them that trust in his mercy.

Eccle. 33

Euill shall not happen to him that feareth God: but God shall preserue him in temptation, and deliuer him from all euill. They that feare the Lord, haue trusted in the Lord, he is their helper and their defender.

Psal. 113.

Eccle. 2.

You that feare the Lord, abide his mercy, and doe not

not turne from him least
ye fall : yee that feare the
Lord, beleue him, & your
reward shall not bee fru-
strate : yee that feare the
Lord trust in him, & mercy
shal come to you at plesure.

All congregations of peo-
ple trust ye in him, shed be-
fore him your hearts, God
is our helper euermore.

Psal. 61.

Saluation of the righte-
ous is of God, & he is their
defender in the time of tri-
bulation And the Lord shal
helpe them, and deliuer
them, and shall rid them
from misdoers, and shall
saue them, because they
haue trusted him.

Psal. 36.

The scourges of a sinner
are manifold : he that trust-
eth in the Lord shal be com.

Psal. 31.

passed with mercy.

Psal. 2

Blessed be all that trust in him.

Ier. 17

That man is cursed that trusteth in man, and maketh flesh his defence, whose heart swarueeth from the Lord.

Blessed is the man that trusteth in the Lord, for the Lord shall bee his confidence.

Eccle. 31.

Hee that trusteth in him, shall not be made worse.

Psal. 117.

It is better to trust in the Lord, then to trust in man.

Pro. 29.

It is better to trust in the Lord, then to trust in Princes.

He that feareth man, shall soone fall: he that trusteth in the Lord, shall bee holpen.

They

They that trust in him
shall perceiue the truth, and
the faithfull shall open him
in loue, for reward & peace
is vnto his Elect.

Sap. 3.

The people see, and doe
not vnderstand, nor doe re-
member such thinges in
their hearts, how the grace
and mercy of God is vnto
his Saints, and regard vnto
his Elect.

Sap. 4.

The Lord doth not for-
sake his people, for his great
names sake.

1. Reg. 12.

God will not put backe
his people, and will not for-
sake his inheritance.

Psal. 93.

Truly God will not give
vp his mercy.

Eccle. 47.

They that trust in the
Lord, are as the hill of Syon,
which shal neuer be moued.

Psal. 124.

Belieue

1 Para. 20.

Beleeue in your Lord
God, and yee shall be sure:
beleeue his Prophets, and
all things shal come to passe
happily.

Haba. 2.

The righteous shall live
by his faith.

Rom. 4.

Abraham beleeued God,
and it was counted vnto
him for righteousness.

It is not written for him
onely that it was reckoned
to him for righteousness,
but also for vs, to whom it
shall be counted for righte-
ousnesse: so that wee be-
leeue on him that raised vp
Iesu Christ our Lord from
death, which was deliue-
red for our sinnes, and did
rise againe for to iustifie
vs.

Eph. 2.

Now through Christ Iesu
ye

ye that sometime were far off, are brought neere by the bloud of Christ.

Seeing therefore that we bee iustified by Faith, wee haue peace with GOD through our Lord Iesu Christ, by whom we haue a way in, through faith vnto this fauour wherein wee stand, and reioyce in hope of the praise that shall bee giuen to the sonnes of God.

Christ is the end of the Law, to iustifie all that beleeue.

If thou doe confesse the Lord Iesu with thy mouth, and beleeuest in thy heart that God raised him from the dead, thou shalt be saued, for the beliefe of the hart iustifieth, & to confesse with

Rom. 5.

Rom. 10.

with the mouth, saueth.

Esa. 28.

Who that trusteth in him, shall not be ashamed.

Heb. 11.

Do not therefore leese your confidence, that is worthy great rewards.

Heb. 10.

For it behoueth him that commeth vnto God, to beleeue, that he is, and that he rewardeth them that seeke after him.

Dan. 6.

Hee is a Redeemer and a Sauour, working signes and meruailes both in heauen and in earth.

Psal. 145.

The Lord loseth the fettered, the Lord giueth sight to the blinde: the Lord lifteth vp such as are fallen: the Lord loueth the righteous: the Lord preserueth strangers, hee will defend the fatherlesse, and the widow,

dow, and will destroy the wayes of sinners.

The Lord keepeth thee from all euill: the Lord keepeth thy soule.

Psal. 110

The Lord keepeth thy in going & out-going, from henceforth and euermore.

Our God is the God of saluation.

Psal. 67.

Verely hee is mercifull, and will forgiue their sins, and will not destroy them.

Psal. 77

All the wayes of the Lord be in mercy, and truth to them that seeke his Testament, and the records of him.

Psal. 24.

All the workes of the Lord are very good.

Eccle. 36.

Hee loueth mercy and iudgement, with his mercy the earth is replenished.

Psal. 32.

For

Psal. 83.

For God loueth mercie
and truth, the Lord shall
giue grace and glory.

Psal. 117.

Confesse to the Lord, for
hee is good, and that his
mercy is euerlasting.

Israell may say now, that
hee is good, and that his
mercy is euerlasting.

Tob. 11.

Blesse yee the GOD of
heauens, and confesse vnto
him before all creatures,
that he hath shewed mercy
vnto you, for it is good to
keepe secret the secrets of a
King, but to disclose and
confesse the works of God,
it is honourable.

Eccle. 7.

Thou shalt knowledge
& praise God, & thou shalt
reioyce in his pitifulnesse.

Psal. 129.

In the Lord is mercy and
plenteous redemption, and
he

he shall redeeme *Israel* from all his iniquities.

The Lord is pitifull and mercifull, patient, and passing mercifull.

Psal. 44.

The Lord is louing vnto all creatures, and his mercies doe exceede all his workes.

The mercies of the Lord are manifold, for we be not consumed, for his pitie hath not fayned.

For like vnto his greatnes, so is his mercy in him.

Eccle. 2.

The pitie of a man is but employed vnto his neighbour: but the pitie of God is vnto euery creature.

Eccle. 18.

The mercy of GOD is beautifull in time of tribulation, like as a shower of raine in time of drought.

Eccle. 35.

Blessed

2 Cor. 1.

Blessed be God, and the Father of our Lord Iesu Christ, the Father of mercy, and God of all consolation, which doth comfort vs in all our tribulation.

Ephe. 2.

But God which is rich in mercy, through the exceeding charity that hee bare vnto vs, when wee were dead in sinne, hath receiued vs with Christ, by whose grace ye are saued.

Tit. 3.

But after that the benignity and kindnesse of God our Saviour appeared to manward, not for any deedes of righteousness that we had done, but according vnto his mercy he hath saued vs by the Well of regeneration, and by the renewing of the holy Ghost,

the

the which he shed on vs abundantly, through Iesu Christ our Sauour, so that we being once iustified by his grace, should be heires of eternall life through hope.

For the Lord is mercifull, and pitifull.

Iam. 5.

Blessed bee God the Father of our Lord Iesu Christ, which through his abundant mercy hath begotten vs againe into liuing hope, by the resurrection of Iesu Christ from death, for to enioy an inheritance that neuer corrupteth.

1 Pet. 2.

Wherefore in all things it became him to bee made like vnto his brethren, that he might be a mercifull and a faithfull Bishop in things

Heb. 2.

concerning God, for to forgive the sins of the people.

Eccle. 17.

How great is the mercy of the Lord, & his pardon, to all that turne to him.

Isa. 2.

Turne yee vnto your Lord God, for he is kinde, mercifull, patient, and of great pitie, and forgetfull of malice.

1 Reg. 20.

Which onely hath preserved you from all your harmes and troubles.

Psal. 34.

Approach yee vnto him, and bee illumined, and your facts shall not be ashamed.

Tobi. 13.

Turne therefore you sinners, and doe iustice in the sight of God, his mercy vnto you.

2 Par. 30.

Your Lord God is holy, and mercifull, which will

not turne his face away from you, if ye will reuert vnto him.

It is good and acceptable in the sight of God our Sauiour, which would haue all men saued, and to come vnto the knowledge of the truth: for there is one God and one Mediator betweene God and man, that is Iesus Christ, the man which gaue himselfe a ran-some for all men.

For we haue not a Bishop that is vnable to haue compassion on our infirmities. but hee was tempted in all things in like manner, but yet without sin. Let vs goe therefore boldly vnto the Throne of his grace, that wee may obtaine mercy, and

1 Tim. 2.

Heb. 5.

and finde fauour in time of neede.

Heb. 7.

For hee is able to saue euerlastingly all that approach vnto God through him, and is euermore liuing and making intercession for vs.

Mich. 7.

For he intendeth nothing but mercy, hee will reuert and will haue mercy on vs, and will put away our wickednesse, and will cast our sinnes down into the deepnesse of the Sea.

Esa. 25.

The Lord God will cast downe Death for euer, and will take away the teares from euery face, and the shame of his people out of all the world, for the Lord hath spoken, and they shall say at that time: Behold, this

this is our GOD, wee will looke after him, and he will saue vs, wee haue abidden him, and wee shall bee glad and reioyce in the saluation of him.

The Lord himselfe shall giue a signe vnto you: behold a Virgin shall conceiue and beare a Sonne, whose name shall be *Emanuel*.

Esay 7.

A Babe is borne for vs, and a Sonne is giuen vnto vs, and principality is set vpon his shoulder, and his name shall bee called wonderfull, a Counsellour, a mighty God, the Father of the world to come, the Prince of peace.

Esay 6.

Verely hee hath suffered our infirmities, and hath sustained our sorrowes, and we

Esay 53.

we haue esteemed him as a
leaprous man, and stricken of
God, and brought lowe.

For he was wounded for
our wickednesse : hee was
afflicted for our offences, on
him rested the discipline of
our peace, and we are made
whole by his griefe : all we
wandered as sheepe, euery
one went out of his way,
and the Lord layed vpon
him the wickednesse of vs
all.

Psalm. 9.

And the Lord is made a
succour to the poore, a de-
fender, alwayes ready in
the time of tribulation.

Psalm. 33.

The Lord is at hand to
all that be troubled in their
hearts, and he will saue the
mecke in Spirit. The trou-
bles of the righteous are
mani-

manifold, & from all these the Lord will deliuer them.

God is our succour and strength, a defender in our tribulations, which wee haue found ouer much.

Psal. 4

For hee will deliuer the poore from the mighty, and the poore that hath no helper.

Psal. 17.

Hee will spare the poore, and the needy, and wil saue the soules of the poore.

They shall be his people, and he their God, and God shall wipe away euery teare from their eyes, and Death shall not be any more, nor mourning, nor crying, nor sorrow after that the first be passed.

Apor. 12

If God bee on our part who can preuaile against

Rom. 8

vs, which hath not spared his owne Sonne, but hath deliuered him for vs all: how then hath not hee given vnto vs all things with him.

Who shall therefore depart vs from the loue of Christ: shall trouble, or misery, or hunger, or necessity, or perill, or persecution, or the sword.

For I am sure, that neither death, nor life, nor Angels, nor rule, nor power, nor things present, nor things to come, nor strength, nor height, nor deepenesse nor any creature shall be able to depart vs from the charity of God, which is in Christ Iesu our Lord.

See what manner of loue
the

the Father hath shewed vnto vs, for to be named the sonnes of God, and so to be in deede.

For the Spirit of GOD doth beare witnesse vnto our spirit, that wee be the sonnes of God: if wee be sonnes, then be wee heires of God, and coheires with Iesu Christ, so that we doe suffer with him for to bee glorified with him.

Rom. 8.

For the Spirit himselfe prayeth for vs, with sighes vnable to be told.

God sent downe the Spirit of his Sonne into our hearts, crying, *Abba*, Father: Therefore now art thou not bond, but a Son, and if thou bee a Sonne, then art thou an heyre

Gal. 4.

F₂ through

through God.

John 5.

This is the confidence that wee haue in God, that whatsoeuer wee desire according vnto his will, hee heareth vs.

Cor. 8.

For ye doe know the grace of our Lord Iesu Christ, how that for your sake hee was made poore when hee was rich, to the intent that by his pouerty you might be rich.

Gal. 3.

Christ hath redeemed vs from the curse of the Law, and was accursed for vs.

Rom. 3.

For if through the sinne of one, death raigneth, much more they that receiue the aboundance of grace, and the reward of righteousness in life, shall raigne through Iesu Christ.

There-

Therefore, like as through the sinne of one man, many men were damned, euen so through the iustice of one man, all men were iustified.

For through man came death, and through man came the rising of the dead, and like as all died through *Adam*, euen so were all re- uiued through Christ.

1 Cor. 15

But the grace of God is eternall life in Christ Iesu our Lord.

For in him resteth corporally all the Godhead, full and whole.

Col. 2

Thereby appeareth the loue of God vnto vs, for God sent his only begotten Sonne into the world, that wee might liue through him, therein was charity,

1 Iohn 4.

not because we loued God,
but for as much as he loued
vs first, and sent downe his
Sonne to forgiue our sinns:
most deerely beloued, if
God hath saued vs, then are
wee bounden one to loue
another.

Rom. 1. 8

Surely we know that vn-
to such as loue GOD, all
things doe worke for the
best.

2 Cor. 2.

God hath prepared for
such as loue him, things
that no eye hath euer scene,
nor heard with any care,
neither can bee compassed
with the thought of mans
heart.

Rom. 8.

For I suppose that the af-
flictions of this life are not
worthy in value to the glo-
ry which shall bee shewed
vpon

vpon vs.

There is but one Lord of all, which is liberall to all them that call on him.

Rom. 10.

Who hath hee despised that hath called on him, for he is a pitifull God, & mercifull, and forgiueth sinnes in the day of tribulation, and is defender vnto all that call vnto him in truth.

Ecc. 2.

Woe be to the double of heart and wicked lips, and misdoing hands, and to the sinner that goeth two wayes on the ground.

Woe be to the desolate in heart, which doe not beleeue God, and therefore they shall not be defended of him.

But after that hee hath called vpon the Almighty,

2 Ma. 12.

which through his power
doth break the strength of e-
nemies, they took the City.

Psal. 106.

And they did cry to the
Lord when they were trou-
bled, and he deliuered them
from their necessity.

Esa. 30.

Vnto the voyce of their
plaint hee will answere, as
soone as he hath heard it.

Esa. 50.

Loe, the hand of the
Lord is not shortned : but
that he is able to saue, nor
his eare is not so stopped,
but he can heare.

2 Pet. 5.

Be ye therefore subdued
vnder the mighty hand of
God, that he may exalt you
in the time of visitation,
putting all your care in him,
for he careth for you.

Psal. 6.

Hee hath created both
small and great, and equally
he

he careth for all things.

Dread the Lord ye that
be his Saints, for there is no
scarfity to any that dread
him.

Pfal. 33.

The strong Lyons doe
lack and suffer hunger : but
those that heartily seeke the
Lord, shall want nothing
that is good.

Delight in the Lord, and
hee shall graunt vnto thee
the petition of thy heart,
disclose thy wayes vnto the
Lord, and trust in him, and
he will doe for thee.

Pfal. 36.

The steps of man shall be
directed by the Lord, when
hee hapneth to stumble,
hee shall not bee hurt, for
the Lord shall put vnder
his hand. I was young,
and am waxen olde, and I

F 5 haue

haue not seene the righteous forsaken, nor any of his issue destitute of liuing, for alwayes he pitieth & lendeth, and his seede shall bee blessed.

Psal. 54.

Cast thy thought vpon the Lord, and he shall nourish thee, and he will neuer suffer the righteous to perish without helpe.

Pro. 3.

Haue confidence in the Lord with all thine heart, and doe not trust in thine owne wisdom. In all thy wayes remember him, and he shall order thy steps.

Pro. 30.

The Lord shall not afflict the soule of the righteous with hunger, and hee shall ouerthrow the awayes of the wicked.

Pro. 26.

Disclose thy workes vnto the

the Lord, and thy thought shall be directed. The Lord hath wrought all things for himselfe, and the wicked vnto an euill day.

The heart of man disposeth his way, but it longeth vnto the Lord for to direct his steps.

Many thoughts do runne in the heart of a man: but the will of the Lord abideth euermore.

Pro. 19.

It is good for to abide the saluation of the Lord with silence.

Therefore the Lord doth tary to haue mercy on thee, and hee shall be exalted in sparing of you, for he is the Lord God of iudgements, blessed are they that looke after him.

Esay 30.

In the morning thou shalt not neede to mourne, for he that pittieeth, will haue mercy on thee.

For God is thy mercifull Lord God.

Dent. 4.

And his mercy is on all the that feare him throughout all generations.

Luke 1.

Do not say, I will doe harme for harme, but tarie vpon the Lord, and he will deliuer thee.

Pro. 20.

Keepe your selues in the loue of God, looking after the mercy of our Lord Iesu Christ, for the life euerm-lasting.

Tit. 2.

For the grace of GOD that giueth health vnto all men, hath appeared, and taught vs for to denie all vngodlinesse and worldly

lusts,

Iusts, and that wee should
liue honestly, righteously,
and godly in this present
world, looking for that
blessed hope and glorious
appearing of the mighty
God, and our Sauour Iesu
Christ, the which gaue
himselfe for vs.

For to redceme vs from
all vnrighteousnesse, and to
purge vs a peculiar people
vnto him, following good
workes.

Psal. 31.

Happy are they whose
vnrighteousnes is forgiven,
and their sinnes are kept se-
cret.

Happy is that man, to
whom God hath not rec-
koned any sin, and in whose
heart there is no deceit.

Happy is that man which
is

Iob 5.

is corrected by the Lord,
the correction of the Lord,
thou shalt not therefore re-
fuse, for hee woundeth and
healeth, he striketh, and his
hand maketh whole.

2 Reg. 1.

Heb. 12.

The Lord killeth and re-
uiuerh, he bringeth downe
to hell, and bringeth out,
the Lord maketh poore, and
maketh rich, hee putteth
downe, and setteth vp. For
the Lord punisheth him
that he loueth, & he scour-
geth euery childe whom he
receiueth. Perseuer in lear-
ning, God offereth himselte
vnto you as vnto his Sonns,
for what sonne is there,
whom the Father doth not
correct.

Furthermore, wee haue
our carnall Fathers as Tea-
chers,

chers, and them we did obey: shall we not therefore much more obey our spirituall Father by whom wee shall liue.

Truly euery learning seemeth now not to be ioyfull, but sorrowfull: but afterward it shall bring forth the most milde fruit of righteousness, vnto all that are exercised in it.

For our exceeding tribulation which is transitory and light, prepareth an exceeding, and an eternall weight of glory vnto vs while wee be in the contemplation, not of things visible, but of the vnuisible.

For whom the Lord loveth, hee correcteth, and taketh a delight in him as
in

2 Cor. 4.

Pro. 5.

in his Sonne.

1am. 1.

My brethren, count it exceeding ioy, when yee fall into diuers temptations, remembering how that the trying of your faith bringeth patience.

2 Cor. 1.

Vnderstand that like as ye be followers in paine, euen so shall ye be in comfort.

1 Cor. 2.

God is faithfull, which shall not suffer you to bee tempted aboue your strength, but shall in the middes of your temptation make a way for you to escape out.

Sap. 3.

For the soules of the righteous bee in the hands of God, and the torment of death shall not touch them.

And notwithstanding that they haue suffered torment before

before men, yet their hope is replenished with immortality.

God knoweth how to deliuer the vertuous out of temptation, and to reserue the wicked vnto the day of iudgement for to bee tormented. Hee will deliuer the poore out of his misery, and he will open his eare in time of tribulation.

2 Pet. 2.

Iob 39.

Hee dealeth patiently for your sakes, and is loath that any should perish, but that all should turne vnto repentance.

2 Pet. 3.

When we are iudged, we are corrected by the Lord, because we shal not be condemned with this world.

1 Cor. 11.

Hee hath chastised vs for our vnrighteousnes, and he will

Tobi. 13.

will saue vs for his mercies sake.

2 Cor. 5.

All things are of GOD, which hath reconciled vs vnto himself by Iesu Christ, and hath giuen vs the office to preach the accord : for God was in Christ, and made the agreement betweene the world and himselfe, & reckoned not their sinnes vnto them, and hath committed vnto vs the preaching of the accord.

Esay 6.

Holy, holy, holy, Lord God of Hostes, all the earth is replenished with his glorie.

Col. 3.

For it pleaseth the Father that in him should all plenteousnesse remaine, and by him to reconcile all things vnto himselfe, and to set a
peace

peace by him through the
bloud of his crosse, which
whatsoever that was either
in heauen or in earth.

For hee hath borne our
sinnes with his body vpon a
tree, to the intent that wee
should bee dead as concer-
ning sinne, and should liue
in righteousness.

1 Pet. 2.

Christ dyed once for our
sinnes, the righteous for the
vnrightheous, for to offer vs
vnto GOD mortified in
flesh, but remoued in spirit.

1 Pet. 3.

Hee doth purge vs from
all sinne, by the bloud of
Iesu Christ his Sonne, if
we say that wee be without
sinne, wee doe deceiue our
owne selues, and the truth
is not in vs.

1 Ioh. 1.

If wee knowledg our
sinnes.

1 Ioh. 2.

finnes, hee is faithfull and iust to forgiue vs our sinns, and to cleanse vs from all vnrighteousnesse.

1 Iohn 2

My little children, these things write I vnto you, that ye should not sinne, and if any man sinne, yet haue wee an aduocate with the Father Iesu Christ, which is righteous, & hee it is that obtaineth grace for our sinnes, not for our sinns onely, but also for the sinns of all the world.

Children, I write vnto you, how that your sinnes are forgiven, for his Names sake.

Rom. 3.

For there is no difference, all haue sinned, and doe lacke the praise that is of value before God, wee are iusti-

justified freely by his grace
through the redemption
that is in Christ Iesu, whom
God hath made a seate of
mercy through faith in his
bloud, to shew the righte-
ousnesse, which before him
is of valour, in that hee for-
giueth the sinnes that are
passed, which GOD did
suffer, to shewe at this
time the righteousnesse
that is allowed of him, that
hee might be counted iust,
and a iustifier of him that
beleeueth in the faith of Ie-
su Christ.

GOD hath wrapped all
Nations in vnbeliefe, to the
intent that hee might haue
mercy on all. O the deepnes
of the abundant wisdom
& knowledge of God, how
incom-

Rom. II

incomprehensible are his iudgements, and his wayes vnsearchable.

Gal. 3.

The Scripture hath wrapped all things vnder sinne, that the promise should bee fulfilled vnto all that doe beleene in the faith of Iesu Christ.

Ephe. 1.

By whom wee haue redemption through his bloud, that is to say, the forgiveness of sinnes, according to the riches of his grace, which hee hath shed on vs abundantly in all wisdom and prudence.

Which is the earnest of our inheritance, to redeeme the possession purchased vnto the laude of his glory.

Ephe. 2.

For through him wee both haue an open way in one

one spirit vnto the Father.

In whom we haue confidence, and a way open in a surety, through the faith of him.

He entred once for all in-
to the holy place, and found
eternall redemption.

Heb. 9.

Christ was offered to
wash away the sinnes of
many. Thanks be vnto God
which hath giuen vs victo-
ry, through our Lord Iesu
Christ.

1 Cor. 15.

The which Iesu, hee hath
raised vp from the dead,
which hath deliuered vs
from the vengeance that is
to come.

1 Thes. 1.

For GOD hath not ap-
pointed vs vnto wrath, but
to obaine saluation by the
name of our Lord Iesu
Christ,

1 Thes. 5.

Christ, which dyed for vs, that whether wee wake or sleepe, we should liue together with him.

Rom. 14.

For if wee liue to the Lord, wee liue: and if wee dye vnto the Lord, we die: therefore whether we liue or die, we be the Lords.

1 Tim. 1.

It is a faithfull word, and worthy to be allowed, that Christ Iesu came into this world for to saue sinners.

Iohs 1.

The Law was giuen by *Moses*, but grace and truth came by Iesu Christ.

1 Pet. 1.

Yee know that yee were not redeemed with corruptible gold or siluer, but with the precious blond of Christ, as of a Lambe vndefiled, and without spot, which was ordained before the

the world was made.

Grace be with you, and peace from GOD the Father, and from our Lord Iesu Christ, which gaue himselfe for our sinnes, to deliuer vs from this present euill world.

Gal. 1.

Our Lord Iesu Christ himselfe, and God our Father, which hath loued vs, and hath giuen vs euerlasting consolation, and good hope through grace, comfort your hearts, and stablish you in all good saying and doing.

Thef. 2.

Which hath deliuered vs from the power of darknesse, and hath translated vs into the kingdome of his deare Sonne, in whom wee haue Redemption through

Collof. 1

G

his

his bloud, that is to witte,
forgiuenesse of sinnes.

Colos. 2.

And when yee were
deade in sinne, and by
the vncircumcision of your
flesh hee quickned you,
and hath forgien vs our
trespasses & hath cancelled
the obligation that was a-
gainst vs, made in the Law
written.

Heb. 10.

Seeing, Brother, that
by the meanes of Christs
bloud, we may bee bold
to enter into that holy
place, by the new and living
way, through this vaile, that
is to wit, by his flesh, and
seeing also that we haue an
high Priest, which is ruler
ouer the house of God, let
vs draw neere with a true
heart, in a full faith.

Come

Come and let vs ascend
vnto the Mounte of the
Lord G O D of *Iacob*,
and hee shall teach vs his
waies, and let vs walke af-
ter his steps.

Esa. 2.

Be not afraid, behold I
bring you tydings of great
ioy that shall come vnto
all the people, for vnto
you is borne this day in
the City of *Dauid*, a Sau-
our, which is Christ the
Lord: glory vnto God on
high, & peace on the earth,
and vnto men a good will.

Luc. 2.

Feare not *Mary*, thou
hast found grace with
God: Lo, thou shalt con-
ceiue in thy wombe, & shalt
beare a Son, and thou shalt
call his name *Iesus*: He shall
be great, & shalbe called the

Luc. 3.

Sonne of the Highest. And the Lord God shall giue vnto him the seat of *Dauid* his Father, and he shall raigne ouer the house of *Iacob* for euer, and of his Kingdome shall be no ende.

The Holy ghost shall come vpon thee, and the power of the Highest shall overshadow thee, for with God shall nothing be impossible.

Blessed be the Lord God of *Israel*, for he hath visited and redeemed his people.

And hath rayfed vp the horne of health to vs, in the house of his seruant *Dauid*.

Euen as hee promised by the mouth of his holy Prophets, which were since the world began.

That

That she should bee preserved from our enemies, and from the hands of all that hate vs.

To shew mercy towards our Fathers, and for to remember his holy promise.

That is to say, the oath which hee sware to our Father *Abraham* for to giue vs.

That we deliuered out of the bonds of our Enemies, might serue him without feare all the dayes of our life, in such holinesse and righteousnesse that we are accept before him.

And thou Child shalt bee called the Prophet of the Highest, for thou shalt goe before the face of the Lord to prepare his waies.

And to giue knowledge

of heath vnto this people
for the remission of sinnes.

Through the tender mercy of our Lord, wherewith he hath visited vs, spinging from on high.

To giue light to them that sat in darkenesse, and in the shadow of death, and to guide our feet into the way of peace.

Esay 12

Confesse the Lord, and call vpon his name, publish among the Nations his maruellous workes, and remember that his name is aboue all other,

Yee shall drawe waters ioyfully out of the Welles of the Saviour, prayse yee the Lord, for he hath done excellently, preach it thorow all the earth, reioyce
and

and praise (O yee Inhabitants of syon) for in the middes of you is the great Saint of *Israel*.

Let your soules reioyce in his mercy, and be yee abashed in the laude of him.

Eccle. 15.

The Lord God is mighty, in the middle of thee, he shall saue.

Soph. 3.

Sonne, doe not forget thy selfe in thine infirmity, but pray vnto the Lord, and he shall cure thee.

Eccle. 38.

Come & let vs returne vnto the Lord, for he hath taken, & will heale vs, he will strike, and yet will cure vs.

Hosea 6.

Which healeth the contrite in heart, and asswageth their sorrow.

Psal. 146.

Thou shalt call his name *Iesus*, hee shall saue his people from their sinnes.

Mat. 1

Math. 4.

And Iesus went all *Galilee*, teaching in their Synagogues, and preaching the gospell of the kningdome and healing all manner of sicknesses and disseases among the people.

Luc. 6.

And all the multitude pressed to touch him, for vertue went out of him, and healed them all.

Math. 9

He comforted the Woman that was diseased with the bloody flux, saying: Daughter thy Faith hath saued thee, goe thy way in peace, and bee thou whole of thy plague.

Math. 8

He said vnto the Centurion, goe thy way, and as thou hast beleued, euen so be it vnto thee.

Math. 9

But Iesus perceiuing their faith,

faith, said vnto him that had the Palsie, bee of good cheere, sonne, thy sinnes are forgiven thee.

Also he spake vnto *Simon* the Pharisee, by the woman that was a sinner, much sinne is forgiven her, because she loved much.

Luc. 7.

Iesus answered vnto the woman of Canan: O woman, great is thy faith, euen as thou wilt, so bee it done vnto thee. And after that houre her Daughter was whole.

Math. 15.

He said vnto the Ruler of the Synagogue: bee not afraid, onely beleeeue.

Mark. 5.

He said vnto *Martha*: did not I tell thee, that if thou wouldest beleeeue, thou shouldest see the glory of God.

Iohn 11.

Marke 9.

He comforteth the Father of the Lunaticke, saying: If thou canst beleeue, al things are possible to one that beleeueth.

Math. 9.

Hee said vnto the Blinde men, Doe ye beleeue that I can doe this vnto you? According vnto your Faith be it done vnto you.

Math. 16.

He rebuked his Disciples for their vnbeliefe, saying, O yee of little Faith, why are your mindes troubled, because ye haue no bread?

He said vnto the womã that was taken in Adultery, woman where be they that accused thee, I will not condemne thee: Goe thy way and sinne no more.

Marke 5.

He said vnto the Demoniacke, Goe home vnto thy friends

friends and tell them how much the Lord hath done for thee, and how hee had mercy on thee.

He did comfort the Thief with these words, truly I say vnto thee, this day thou shalt be with me in *Paradise*.

Luke 23.

He cōmanded *Zachee*, sitting in the *Sycomer* tree, that he should come down hastily

Luk. 19.

He cōmanded *Mathew* sitting at the receit of custom, that he should follow him.

Math. 2.

By the example of the riotous Son, Christ signifieth vnto vs, the singular fauour and exceeding mercy of his Father, saying, when he was a great way off, hee espied him, & hasting toward him embraced his necke and kissed him:

Luke 15.

As

Math. 6.

As Iesus went foorth, he saw a great multitude, and had pittie on them, for they were as sheepe hauing no Shepheard.

He comforted his disciples, when they tooke him for a Spirit, saying: Be of good cheere, it is I, be not afraid.

Of the great fauour of God towards vs, the remembrance whereof shall vehemently stire vs again vnto the loue of so benigne a God and Father,

Psal. 17.

AND he hath set mee at large, he hath saued me because it is his pleasure.

1 sal. 3 6.

By the Lord shal the steps of man be directed and shal rule

rule his wayes.

Hee was offered, for so was his pleasure, and hath not opened his mouth.

Esa. 53.

Which coueteth to haue all men saued, and for to come vnto knowledge of the truth.

1 Tim 2.

Hee will not send in his furor without cause, for he entendeth mercy onely.

Mich. 7.

Nor God would not that any soule should bee lost, but hee deuiseeth in himselfe, thinking how he may preferue him from perishing that is a cast away.

2 Reg. 4.

So it is not the pleasure of your Father in heauen, that any of these little ones should perish.

Math. 18.

O Hierusalem, Hierusalem, which killest Prophets, and

Math. 23.

and stonest them to death,
that are sent vnto thee: how
often would I haue gathe-
red thy Children together,
as a Henne gathereth her
Chickens vnder her wings,
but yee would not.

Rom. 12.

Fashion not your selues
according vnto this world,
but bee yee reformed in a
new vnderstanding, that ye
may feele what thing, that
good, that acceptable, and
perfect will of God is.

Ezek. 18.

I will not the death of
him that is like to die. The
Lord G O D sayth, retorne
and liue.

Ezek. 24.

The vncleanenesse is a-
bominable, for I would
haue cleansed thee, and
thou wouldest not be clem-
sed of thy filthynesse.

For

For this is the pleasure of the Father that sent mee, that of all which hee hath giuen mee, I should lose nothing, but should raise it vp againe at the last day.

Iohn 6.

And this is the will of my Father that sent mee, that euery man which seeth the Sonne, and beleeueth of him, hath euerlasting life, and I will raise him vp at the last day.

Father, I will that they which thou hast giuen mee, be whereas I am, that they may see my glory which thou hast giuen me.

Lord if thou wilt, thou canst make me cleane: Iesus put forth his hand and touched him, saying, I will, be thou cleane.

Math. 8.

What

Luc. 18.

What wouldest thou
that I should doe vnto
thee? and hee answered,
Lord let mee haue sight:
and Iesus said vnto him, Re-
ceiue thy light, thy Faith
hath saued thee.

Plal. 50.

Lord in thy good minde
doe well vnto Syon, that
the walles of Ierusalem
may be builded.

Psal. 3.

Lord thou hast couered
vs with the shielde of thy
good will.

Psal. 72.

Thou hast holden my
right hand, and hast condu-
cted me at thy pleasure, and
hast receiued mee with
glory.

Sap. 11.

How could any thing a-
bide, vnlesse it were thy
pleasure.

Or how could any thing
bee

bee perserued, but that it were called of thee, O Lord, that louest soules: thou sparest al because they are thine.

Certaine Examples of both the Testaments, wherein it appeareth evidently, with how great benignitie and gentlenesse, Almighty GOD did comfort his seruants.

A *Brakam* going foorth from the Land of *Haran*, his naturall Countrey, was led by GOD which oftentimes did refesh and comfort him.

*Gen. 12. 15
17, & 18.*

Lot was perserued by almighty GOD, from the subuersion

Gen. 19.

subuersion and destruction of *Sodome*.

Gen. 41.

The miserable calamitie and aduersitie of *Ioseph* in Egypt, was by GOD conuerted into high wealth and prosperity.

Gen. 28.

Isac was comforted and encouraged by God when he fled from the sight of his brother *Esau*.

Iosua 1.

GOD also did make bolde, and encourage *Iosua*, saying these words: I will not leaue thee, nor forsake thee.

Exod. 3.

Hee appeared comfortably to *Moses*, keeping his sheepe, and being in exile.

3 Reg. 17.

Hefed *Helias* in Wildernesse by the space of foure dayes, and holpe him when he fled and was discomfor-
ted

ed with the threatnings of
zabel.

4 Reg. 18.

He comforted the King
sechias, when he did com-
plaine of the rebukes of
enacherib.

He did also comfort *To-*
y and *Sara*, in their petiti-
on and prayer.

Tobi 3.

He did maruailously com-
fort the Iewes which were
besidged by *Holofernes.*

Iud 10.

He did marueilously by
his Angell preserue and
saue three children in a bur-
ning Furnace.

Dan. 3.

He holpe *Daniell* being in
denne, that he was not de-
uoured of Lyons.

Dan. 4.

He deliuered *Susan* both
fro rebuke & death, other-
waies then was her hope.

Dan. 13.

He did comfort the Apo-
stles

Act. 2.

files with a Comforter, the Holy ghost:

Act. 16.

In like wise he comforted *Paul* by a vision.

Apoc. 1.

And *Iohn* also in the Isle of *Pathmos*.

Acts 13.

Peter also being in Captiuitie.

Luk. 1.

And also the blessed virgine *Mary*, *Zacharia*, *Elizabeth*, and *Ioseph*: what neede we of more.

1 Cor. 12.

There is one G O D which doth all things in respect of all Creatures.

Hebr. 13.

Iesus Christ is one, and vniforme, Yesterday, this day, and euer.

1 Cor. 1.

By *Christ* our comfort doth encrease, which *Christ* seeing, hee is the light and brightnesse of ioy, the forme and figure of

Heb. 1

of his Substance, and bearing all things with one word of his power, making also a Purgatory of sinne, euen his owne blood, and sitteth on the right hand of his Maiestie in heauen.

Hee hath loued his seruants in this world, hee loued them euen vnto the ende.

John 23.

What man will accuse against the Elect people of GOD, it is GOD that maketh righteous, who is hee that will condemne? It is Iesus Christ the which dyed, and rose from death to life, and is on the right hand of God, which maketh Intercession for vs.

Rom. 8.

Who can declare the vertue of his magnitude, or

Eccles. 8.

Iohn 20.

or who wil take vpo him to
describeth the mercy of God.

These things be written
that ye should beleeeue that
Iesus Christ is the Sonne
of God, and as ye beleeeue
so shall ye haue life by the
Name of God.

Esa. 53.

He suffered the sinnes of
many me, & for their offen-
ces did entreat for mercy.

*The Prayer of Christ for
all Faithfull people.*

Iohn 17

Father, the houre is come.
glorifie thy Son, that thy
son also may glory thee, as
thou hast giuen him power
ouer all flesh, that he should
giue eternall life to as many
as thou hast giuen me.

This is life eternall, that
they

they might know thee to be the onely very God, and whom thou hast sent Iesu Christ, I haue glorified thee on the earth, I haue finished the worke which thou gauest me to doe.

And now glorifie me thou Father in thine owne presence, with the glory which I had with thee before the world was: I haue declared thy name vnto the men, which thou gauest mee out of the world: thine they were, and thou hast giuen them to mee, and they haue kept thy sayings. Now, they haue knowne that all things whatsoeuer thou hast giuen me, were of thee. For the words which thou gauest mee, I haue
giuen

giuen them, and they haue
receiued them, and haue
knowne surely that I came
out from thee, and haue
beleueed that thou did-
dest send mee, I pray for
them, I pray not for the
World, but for them,
which thou hast giuen me,
for they are thine, and
all mine are thine, and
thine are mine, and I am
glorified in them: and
now am I no more in the
World, but they are in the
World, and I come to
thee. Holy Father keepe
in thine owne name them
which thou hast giuen me,
that they may bee one as
wee are: while I was with
them in the World I kept
them in thy Name. Those
that

that thou gavest mee,
haue I kept, and none of
them is lost, but the lost
Childe, that the Scrip-
ture might bee fulfilled.
Now come I to thee, and
these Words spake I in
the World, that they
might haue my Ioy full in
them. I haue giuen them
thy Doctrine, and the
Worlde hath hated
them, because they are
not of the World, euen
as I am not of the World,
I desire not that thou
shouldest take them out
of the World, but that
thou keepe them from e-
uill. They are not of the
World, as I am not of
the World, sanctifie them
in thy truth: thy Word
H is

is the trueth. As thou
diddest send mee into the
World, euen so haue I
sent them into the world,
and for their sakes san-
ctifie I my selfe, that they
also might bee sanctified
through the Trueth: I
pray not for them alone,
but for them also which
shall beleeue on mee,
through their Preaching:
that they all may be one,
as thou Father art in me,
and I in thee, that they
may bee also one in vs,
that the World may be-
leeue, that thou hast sent me.
And the glory that thou ga-
uest me, I haue giuen them,
that they may be one, as we
are one, I in them, and
thou in mee, that they
may

may bee made perfect in one, and that the World may knowe that thou hast sent mee, and hast loued them as thou hast loued me.

Father, I will that they which thou hast giuen mee, bee with mee where I am, that they may see my glory which thou hast giuen mee, for thou hast loued mee before the making of the World. O righteous Father, the World hath not knowne thee, but I haue known thee, and these haue knowen that thou hast sent mee, and I haue declared vnto them thy name, and will declare it, that the loue wherewith thou hast loued mee, may bee in them, and I in them.

Who that is wise, and obserue these things, he shall perceiue the mercy of the Lord.

To the intent that the booke should be replenished, wee haue added therunto certaine Orisons, Prayers, and Exhortations of holy Fathers Prophets, Kings, and other Noble, and righteous men; of onely faith, trust, and confidence to be had in God.

Abaline

*A Balme for them that mi-
strust in Battell.*

THe words of the Pro-
phet *Ananias* to King
Iuda.

2 Par. 16,

For because thou hast
put thy trust in the King
of *Syria*, and not in the
Lord G O D, therefore
the King of *Syria* did e-
scape out of thy power.

Were not also the *Mo-
riais* and *Libians* hauing
many moe Charets and
Horsemen, and also a
much greater multitude
of people, whome when
thou diddest put thy trust
in thy Lord G O D, he
deliuered them into thy
handes and power.

H 3

The

The eyes truly of the Lord doth behold all the world, and hee giueih power and fortitude to them, which with a perfect heart doth beleue in him, therefore thou diddest foolishly, and for that also warre shall arise against thee in this present time.

*The Prayer of Asa
King of Iudah.*

THIS Prayer sayd *Asa* vnto the Lord, what time that *Zarah* a man of the *Blacke Moores* came against him with tenn hundred thousand Souldiers, and men of Warre, and also

also with three hundreth
Charets.

O good Lord in thee
there is no difference whe-
ther thou doe helpe with
fewe or with many.

O our Lord God helpe
vs, for wee truly hauing
onely our trust and confi-
dence in thee, and in thy
name, wee come against
this great multitude, thou
art our G O D, and a-
gainst thee no man can pre-
uaile.

It chaunced therefore,
that the *Morians* were dis-
persed, and the King did
stricke them vnto their de-
struction and death.

*The Exhortation of Azari,
Sonne, to Obed, in time
of Warre.*

THE Lord is with you,
for yee were with
him, if yee seeke him,
ye shall finde him, but
if yee forsake him, hee
will forsake you. Many
dayes shall passe in *Israell*
without a true G O D,
and without a Priest,
without a Preacher, and al-
so without a Lawe. And
when they shall retorne a-
gaine in their trouble,
and crye vnto the Lord
G O D of *Israel*, and al-
so seeke him, then shall
they finde him: at that
time there shall bee no
peace

peace to men going forth
and going in, but great
horrible feare in euerie
place amongst all the In-
habitants of the earth; for
Nation shall fight against
Nation, and City against
Citie: for the Lord shall
vexe them in all afflicti-
on, therefore bee you of
good comfort, and let not
your Hoste bee disolued
and broken, for yee shall
haue reward for your la-
bour: the which thing
when the King heard,
hee was greatly comfort-
ed, &c.

O Lord, the GOD of
my Father *Symeon*, which
gauest to him a Sword
for his Defence against
Strangers that were Ravi-
shers

thers in their vncleane-
nesse, and discovered the
chastity of a Virgin to their
confusion.

*The Prayer of Ezechias
against Senacherib.*

4 Reg. 19.

O Lord GOD of Isra-
el, that sittest aboue
Cherubyn : thou art the
onely GOD aboue all
Kings of the earth, thou
madest both Heauen and
Earth.

Incline thine care Lord,
and heare, open thine care
Lord, and heare all the
words of *Senacherib* that
he did send to vs, casting
in our teeth, our GOD
that

that is liuing. Truly
Lord, the Kings of *Affiria*
haue put apart and disper-
sed both the people and
lands of all men, and
haue cast their goods in-
to the fire. For truly they
were not gods, but works
made with the hands of
men, of Timber and Stone,
and they lost them. There-
fore now our Lord God
preferue vs from the hands
of them, that all the king-
domes of the Earth may
know that thou art onely
the Lord GOD.

The

*The Prayer of Iosaphat
gainst his Enemies.*

2 Par. 20.

O Lord GOD of our
Fathers, thou art God
in Heauen, and hast do-
mination ouer all King-
domes of People, in thy
handes is both strength,
and power to resist, &c.
but in vs not so much po-
wer is, as to resist and
withstand this multitude
that invadeth vs. Not-
withstanding, seeing wee
are ignorant what we may
doe, this onely remaineth,
that is to say, To direct
our eyes to thy goodnesse.

The

*The Exhortation of Iazibel,
Sonne of Zachary to
the People.*

FEare yee not , nor
dread yee this multi-
tude, For surely it is not
your battaile, but it is the
battaile of God.

*The Exhortation of Iosa-
phat in the middes of
the people.*

OYee men of Iudab,
and all yee Inhabi-
tours of Ierusalem , heare
what I shall say, beleeue
and trust in your Lord
God

G O D , and you shall be
in safeguard , put also
your confidence in his
Prophets , and all thinges
to you shall fortune pro-
sperous.

*The Admonition of the Ser-
vant of God to King
AMASAN.*

IF thou thinkest that the
Victory of Warre doe
consist in the strength of
the Hoste. G O D will
cause thee to bee over-
come of thine enemies,
for why ? It is at the
pleasure of G O D , both
to helpe , and to put to
flight.

The

*The Exhortation of Iudas Machabeus to
the People.*

After that the people
perceiued the Hoste
comming to meete them,
they sayd vnto *Iudas*: how
shall wee beeing so fewe,
and also wearied this day
with fasting, fight against
so great and strong a mul-
titude; to whom *Iudas*
answered, and sayd: It is
soone done, to conculde
many in the power of few,
and there is no diuersitie in
the sight of God in heauen,
to deliuer from many, or
else with few, for why, the
victory in warre doth not
stand in the multitude of
the

the Hoſte, but all the fortitude and power thereof commeth from heauen.

They doe come vnto vs with an enuious and proud Multitude, to ſpread abroad vs, our Wiues, and our Children: that they may ſpoyle and deſtroy vs, but wee will fight for our ſoules, and alſo for our Lawes, and God himſelfe will conſume them before our faces: therefore doe you in no wiſe feare them.

And after hee had ſpoken his minde, and ceaſed, ſoddainely they enuaded, and went vpon their enemies, and ſhortly their Aduerſaries was

brought

brought to confusion openly in his fight.

*The Exhortation of Iudas to
the People.*

WHEN certaine of the people would haue fledd and departed, *Iudas Machabens* exhorted them, saying : Although our time draw neere, yet let vs dye with Manhood, for the loue of our brethren, and let vs not bring our honour to rebuke.

FINIS.

V. The great and
 good God, who
 has made the
 world so good
 and beautiful,
 and who has
 made us so
 happy, we
 praise thee, O
 God, for ever
 and ever. Amen.

